

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

NO. 2471.
NO. 211, NEW SERIES.]

LONDON, SATURDAY, NOVEMBER 2, 1889.

[ONE PENNY.]

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IMPORTANT NOTICE.

Owing to the largely increased circulation of the INQUIRER it has been found necessary to go to press earlier. All communications, advertisements, and changes of address should, therefore, be sent not later than by the first post on Thursday Afternoon, otherwise insertion cannot be made for that week. This does not apply to reports, for which see notice under "Churches and Societies."

C. A. BRIDGMAN (Publisher), Essex Hall, Strand.

TOPICS AND EVENTS.

CONCLUDING his visitation charge at the parish church, Croydon, last Sunday, the Archbishop of Canterbury recapitulated the three great social problems demanding attention at the present day. These were poverty and suffering, intemperance, and impurity. He pointed out that it was with the laity that the solution of these questions mainly rested. One of the most pressing needs of the Church was abundant lay work. If we may be allowed to say so, it is not the Church alone, but all churches that feel this need. There is too much of relegation of religious work to the clergyman or minister. No doubt he is in a way set apart for the work, but it is altogether a mistake to leave him, as the fast curate in *Punch* recently said, "to boss the whole concern." It is no doubt true that in dissenting churches there is more lay help than in the churches of the Establishment; but even in the former there is an increasing tendency to throw the work of the church organisations on the minister, and to make him responsible for any shortcomings. This is not fair to him, nor calculated to push on the cause of religion.

THE Council of the Liberation Society have determined to push forward the work of the society with vigour, as a preparation for the next general election. It is prepared to resist any departure on the question of Irish University Education from the principle that the national Universities in England and Ireland should be free from any sectarian bias. In prospect of further proposals for altering the existing law relating to tithes, the Council has declared its conviction that the difficulties in the way of fresh legislation cannot be overcome, nor a just settlement be effected, until tithes cease to be appropriated to the maintenance of the Church of England, and, as properly belonging to the entire nation, are applied to purposes which will be beneficial to the whole community. There is little doubt that the Government will try to deal with the question in the next session of Parliament, and it behoves all friends of religion to see that an end is put to the present state of things, which reflects but little credit on either parties to the struggle. Whether it will be settled on the lines laid down by the Liberation Society is doubtful, for it is very rarely that a sound principle is ever carried out in the settlement of ecclesiastical disputes.

WE are very glad to see that Mr. Bradlaugh is recovering from his serious illness. Matters have greatly changed from what they were some six or more years ago. Then he was battling for his right to sit in the House of Commons and for the right of his constituents to elect whom they choose to represent them. Now he sits in the House, and has, during the short time he has sat, achieved more legislative triumphs than usually fall to the lot of a private member. He is listened to with respect, and the monster so much dreaded, or, perhaps, we should say, so as to be quite truthful, so much affected to be dreaded, has proved far from being anything of the kind. Reference is made elsewhere to the fact that in the parish church and in some of the chapels of Northampton special prayers were offered for his recovery. It would be interesting to know what were the real feelings at the back of those who prayed and what were the feelings of some of those who listened to the prayers. Was it a genuine desire for his recovery, or was it a hope that the prayers might lead to his conversion? We are very far removed from Mr. Bradlaugh's theology, or rather lack of it; but we can, we trust, always respect an honest atheist, and indeed regard him as a considerable advance on an hypocritical believer. Mr. Bradlaugh purposes, we see, going to India for a change. The people there have reason to welcome him, and no doubt will do so.

"MURDERED BY A TEXT" might have been the appropriate verdict given by the jury which had to inquire last week into the cause of death of the infant child of two parents, belonging to the Peculiar People. The mother admitted that three children had previously died without a medical man being called in, although in ordinary circumstances that would have been considered necessary. And now a fourth child has died in convulsions without the parents taking any steps to save its life. Fortunately for them, the doctor who made the post mortem examination was not prepared to say that the child's life would have been saved if a medical man had been called in, and the law requires this to be proved before punishment can be awarded. Yet there is no moral doubt that the child's life was sacrificed to a superstitious and slavish obedience to the advice given by St. James, as contained in the fourteenth verse of the fifth chapter of his Epistle. And yet, perhaps, it is not the ignorant parents who are so much to blame as those who, with less excuse on the score of education, still hold up the Bible as our infallible guide, and speak of it in such a way as to make ignorant people think that they have it in the veritable words of God, and that every verse in it comes to us directly inspired by Him. The woful cruelty which this ignorance is the parent of is scarcely conceivable in these days, and yet it is very real. More than any other orthodox absurdity does this gross superstition need to be combated.

THE Rev. Percy George Benson, M.A., Vicar of Hoo, St. Werburgh, in the diocese of Rochester, entertains some notions regarding the sacrament of the Holy Communion which do not square with the law of the land. That is probably a matter of small moment to Mr. Benson, for is he not a priest of the Church, and therefore superior to all law? It has been found necessary to remind Mr. Benson that there is a law which he must obey, and Lord Penzance, as Dean of Arches, has been administering it. A Mrs. Swayne has the misfortune to be one of the rev. gentleman's parishioners, and, although she has been duly baptised, confirmed, and married, all according to the ceremonies of the Established Church, she has been refused the sacrament by Mr. Benson, because, forsooth, she has been guilty of the heinous offence of going occasionally to a Wesleyan Chapel. What is more, she would not promise never to do it again; had she done so, had she acknowledged her error and promised amendment, Priest Benson would have overlooked her past schism—for, to him, schism and its mischievous fruits are "as open and notorious as the fruits of any fleshly sin, gross as a mountain, open, palpable." So he refused the sacrament, and Mrs. Swayne, through her husband, has applied to the proper ecclesiastical tribunal for relief. The Dean of Arches has suspended Mr. Benson *ab officio et a beneficio* for a year, and has

ordered him to pay the costs. No doubt Mr. Benson and his friends will look upon him as a martyr. Unsympathetic men of common-sense will think that the sentence errs somewhat on the side of leniency.

THE St. Petersburg correspondent of the *Daily News* gives an interesting account of a powerful religious movement going on in Russia, known as *Stunda*, whose adherents already number at least five millions. It is difficult or impossible to tell where this movement originated, and who was its founder. It is more than thirty years old, and probably the first impulse was given to it by the German colonists in Southern Russia, not directly by propaganda, but indirectly. The Orthodox Church, which has always been strongly supported by the police, has from the first paid great attention to the movement, but has never succeeded in discovering its prophets. At first the police were simple enough to think it possible to stop the movement by a generous use of prisons and the knout; but it soon learned that these measures had quite the opposite effect; and since then the *Stunda* has spread irresistibly even beyond the southern provinces. Nor is this to be wondered at, for a remarkable change takes place with the orthodox peasant who adheres to "the new doctrine." He gives up drinking, he is better dressed, his manners are better, he becomes a better workman, and he soon gathers a little fortune. The new doctrine is really nothing but a somewhat modified Lutheranism, and it has happened very often that the *Stundists* call themselves Lutherans. They will not have anything to do with the Orthodox Church; but yet they are generous enough to give the *popes* what they want for their existence, although only on condition that they do not preach against the new believers. Archbishop Nikanor stated in his speech that many of the Orthodox Churches of his diocese have for several years been completely empty. Many of the more intelligent Orthodox priests think that the time is not far off when the Russian Church will be overthrown by the *Stunda*. The Government is not able to combat the steadily increasing movement. Only one measure might, perhaps, prove effective—religious liberty—but the Government has not the courage to grant it.

MR. GLADSTONE'S speech last Saturday, at the opening of the new reading and recreation rooms at Saltney, a suburb of Chester, contained some sentences which are well worth preserving. Referring to the demands made for the Government to do many things which might be left to individual effort, while admitting that the Governments in the past had neglected to do much that they might have done, he said "the essence of the whole thing is that the spirit of self-reliance, the spirit of true and genuine manly independence, should be preserved in the minds of the people, in the minds of the masses of the people, in the minds of every member of that class. If he loses his self-reliance, if he learns to live in a craven dependence upon wealthier people rather than upon himself, you may depend upon it he incurs mischiefs for which no compensation can be made." Then a word of advice, sorely needed in these days, when so many young fellows are imagining that a clerk's life is more genteel than an artisan's. "Rely upon it, manual labourer is honourable, not only because it is useful, but honourable when directed to honourable aims and honourable purposes." What reader of books will not endorse the sentiment, "Books are delightful society?" And the sentences which followed will commend themselves to all frequenters of a library. "If you go into a room and find it full of books, and without even taking them down from their shelves, they seem to speak to you, to bid you welcome. They seem to tell you that they have got something inside their covers that will be good for you, and that they are willing to impart to you." The retrospect of progress which our octogenarian statesman was able to make, progress towards which he has lent a helping hand; the advice he gave to study the history of our own land; the lessons he deduced from the past were all good; but especially well-timed were the concluding words. "No doubt you are to cull knowledge that is useful for the temporal purpose of life, but never forget that the purpose for which a man lives is the improvement of the man himself, so that he may go out of this world having in his great sphere or small one done a little to diminish sin and sorrow in the world. For his own growth and development a man should seek to acquire to his full capacity useful knowledge in order to deal it out again according to the supreme purposes of education." The whole speech was excellent in sentiment and in expression.

THE fifth article on "Biblical Criticism" will appear next week. It will deal with the influence of the prophetic schools in the composition of the Pentateuch. We may here add that in consequence of very great pressure all reports and several other communications have had to be greatly condensed this week.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

DR. BEARD'S "MARTIN LUTHER.*"

FROM the breadth of the foundations laid down in this first and only volume of the late Rev. Charles Beard's work on "Martin Luther," just published, we are enabled to infer with what massive proportions the whole was originally designed. Out of nine chapters composing the book, four are confessedly introductory, and in his opening sentences the author half apologises for the elaboration of these preliminary pages. As events have turned out, it is probably this part of the work that will be of most service, the period of the Reformer's life which is dealt with in detail being very limited in duration, although most important in itself. The first three chapters, in particular, supply the reader with invaluable material as regards the "Political Condition of the Empire," "The Religious Life of Germany," and "The Renaissance in Germany." In these chapters we are on ground common not only to the investigation of theological developments, but to the study of society and of literature, at a most interesting stage of human history. While the specialist hastens onward to the latter half of the volume and pursues, by the aid of a skilful guide, the devious wanderings of Luther's career as a Reformer within the Catholic Church, the general reader will own his obligation to a pen that has delineated so firmly, and yet with admirable discrimination, the leading features of the world into which the Reformation was born. Deferring for the present any comments on the prevailing mood underlying this part of Dr. Beard's work, and reappearing from time to time throughout the volume, we may at once proceed with the brief analysis of its contents.

Following the introductory chapters already mentioned is a lengthy and graphic account of "Luther's Life prior to his Revolt," in which is given a careful and sympathetic examination of his religious experiences. The life of the peasant-miner of Möhra, whose son shook the world, is indicated in a few vivid strokes; and we do not remember any biography of the Reformer in which the influence of his father's singularly sturdy personality has been so clearly exhibited as here. How the miner's son became a student, seeking in the severities of school discipline relief from the harsher treatment of home, and how he was subsequently led to take monastic vows, are matters of general information. Dr. Beard has not devoted himself to too closely detailed recapitulation of these events; but that his keen scrutiny has been directed on every point of interest is revealed in his examination of the famous story of Luther's "conversion." He rejects as insufficiently supported the well-worn legend that the sudden death of a companion led to this great change. At the same time, the traditional "thunderstorm" is accepted, and its probable influence on a mind of Luther's mould is duly estimated. The incident of the discovery of a copy of the Bible in the University library at Erfurt, improbable as it is allowed to be, is still regarded as supported by indisputable testimony. Luther's spiritual experiences in the monastery are described, and Dr. Staupitz's share in forming the theological system that finally approved itself to his mind is carefully emphasised. The remainder of his career before 1517, including his establishment as Doctor of Theology at Wittenberg, and his journey to Rome, comes also within this long and exhaustive chapter.

Having thus reached the themes chosen for specially minute study, the author takes us in five chapters through the turmoil of the four years, 1517 to 1521. Of course, the first great event in this period is the protest of the Wittenberg Doctor against the sale of Indulgences by Tetzel, of which protest the nailing-up of the famous "Ninety-five Theses" on the church-door was the characteristic manifestation. His subsequent examination before Cajetan, the Papal Legate, at Augsburg, and its nugatory results, occupy the remainder of the fifth chapter. The next chapter carries us to the close of 1520, the intervening period being filled with fruitless controversies and hopeless efforts to reform the Church from within. In chapter seven the author deals with "Luther's Appeal to the Nation," and shows how the breach between the monk and Mother Church widened irretrievably from day to day. Before reaching the consummation of his Revolt in his celebrated contest with the champions of Orthodoxy at Worms we are led, in a brief but singularly judicious chapter, to study the essential differences between Luther's theology and that which was endorsed by the authorities of the Latin Church. That the biographer, while moved to enthusiasm by the valour and sincerity of his subject, is still, as the faithful historian, master of his moods, is

*"Martin Luther and the Reformation in Germany until the Close of the Diet of Worms;" by the late Charles Beard, B.A., LL.D. Edited by J. Frederick Smith. (Pp. 458. Kegan Paul. Price 16s.)

evident from the concluding paragraph of this chapter, which may be taken as an instance of the spirit of impartiality and discrimination in which the whole work is conceived.

THE CATHOLIC CHURCH.

"Animated and strengthened by these principles, and striving towards these practical ends, Luther expected his summons to the Diet of Worms: a new Athanasius, alone, not against the world, but against the Church. But it would be unfair, even at this crisis of his story, to look at the Catholic system only through the medium of his strong and, in the main, justifiable invective. Three centuries and a half have passed away since Protestantism, at the Diet of Augsburg, asserted its right to separate ecclesiastical organisation, and the Catholic Church still exists, almost unimpaired in power and splendour, if no longer able to put forth the old claim to universality. The impartial historian must admit that, however deep and inveterate were the practical corruptions which in part caused and justified Luther's revolt, she had within her a power of self-reformation, which, in the latter part of the sixteenth century, bore good fruit. Though her type of holiness be not the Protestant, it is one which exercises a powerful attraction over some forms of character, and has a marvellous plastic force: in all ages, even those of her moral degradation, she has been a prolific mother of saints. Many minds, weary of questioning the grounds of faith, gladly take refuge in the arms of authority; her organised piety, her careful discipline, are inexpressively grateful to spirits that feel themselves incapable of self-guidance; the splendour of her ritual appeals to souls which are best approached through the medium of the senses. Perhaps no Church has completely realised the idea of authority; none has wholly abstained from interference with individual liberty; but the authoritative Church and the voluntary assembly of free men will always continue to exist side by side, each uttering an eternal protest against the other, yet both necessary to supply the various religious wants of mankind. And each, perhaps, answers its end more perfectly because it lives in the presence of the other."—[Pp. 404-405.]

The last chapter brings before us this ever-memorable spectacle of "Luther, alone, against the Church," and it is with difficulty we refrain from dwelling upon a subject so fascinating in itself, and described in such luminous sentences. It must suffice to quote one more illustration of the author's style, in which strength and animation are so felicitously blended. The scene described in the extract given is, of course, that of April 16, 1521, when Luther appeared for the first time before the Diet at Worms.

LUTHER BEFORE THE DIET.

"The audience to which Luther was summoned was fixed for 4 P.M., and the fact was announced to him by Ulrich von Pappenheim, the hereditary marshal of the Empire. When the time came there was a great crowd assembled to see the heretic, and his conductors, Pappenheim and Deutschland, were obliged to take him to the hall of audience in the Bishop's Palace through gardens and by back ways. There he was introduced into the presence of the Estates. He has left no record of what his feelings were, but it is not difficult to imagine them. He was 'a peasant and a peasant's son,' who, though he had written bold letters to pope and prelate, had never spoken face to face with the great ones of the land, not even with his own Elector, of whose goodwill he was assured. Now he was bidden to answer, less for himself than for what he believed to be the truth of God, before the representatives of the double authority by which the world is swayed. For the young Emperor, who looked at him with such impassive eyes, speaking no word either of encouragement or rebuke, or even curiosity, was to him more than a mere German monarch: he was, to use a mediæval metaphor, the moon in the intellectual sky, at once the symbol and the possessor of all worldly rule; while on the other hand Caracciolo and Aleander represented the still greater, the intrinsically superior power of the successor of Peter, the Vicar of Christ. At the Emperor's side stood his brother Ferdinand, the new founder of the House of Austria, while round them were grouped six out of the seven Electors, Mainz, Köln, Trier, Saxony, Pfalz, Brandenburg, and a crowd of princes, prelates, nobles, delegates of free cities, who represented every phase of German and ecclesiastical feeling. The material adjuncts of the scene we have no means of reproducing; the hall of audience has perished in the general ruin of ancient Worms. But this throws us back all the more impressively upon its human contrasts: the Emperor, just about to take his policy into his own hands, and, provided he could get his own terms, resolved to do the work of the Church; the eager Nuncio, with his whole soul in his mission, incapable of seeing any weakness in his own, any strength in his opponent's case; the Elector of Saxony, still divided in heart between his treasure of relics at Wittenberg and the spiritual force which Luther exercised upon him, but in any case resolved that his Professor should have fair play; the princes and nobles, full of their grievances against the Papacy, yet fearing lest, in their eagerness for redress, they should fall into heresy; men like Spalatin, Peutinger, Spengler, Schurf, watching the turns of Luther's fate with beating hearts; and the monk himself, no longer wholly confident, wholly joyful, but desiring above all things to be able to play the man in this supreme moment of crisis, and to bear witness to Christ and the truth. It was a turning-point of modern European history, at which the great issues which presented themselves to men's consciences were greater still than they knew."—[Pp. 434-436.]

Such being the material and such the method of the volume, we cannot close our brief notice of a work so valuable alike to the lover of literature and to the student of theology without indicating in a

few sentences what appears to us the most noteworthy feature of the book. That it stands out from the common run of books on the Reformation period in neither being an attack nor an apology is apparent. The author holds no brief and seeks no party applause. Representing a free section of the Church which most appropriately exercises its freedom when it accepts without prejudice the contributions of all other sections to the cause of truth and piety, he rejoices in the largest liberty without yielding to a tendency to affect to stand altogether outside the pale. The preacher of the sermons which were published last year could not be otherwise than sympathetic towards religion, even though her votaries should disguise her native beauty with the repulsive mask of a superstitious ceremonialism. Still more unlikely would it be that the writer of "The Universal Christ" should be betrayed into that shallow smartness which is at once the conceit and the humiliation of the mere literalist who can never understand what mysticism means in Catholic or in Protestant. But if any special leaning can be charged upon a writer so scrupulously fair, it must be confessed it is in the direction of those whom he calls "The Humanists." His judgment acknowledges that Reuchlin, Erasmus, and Melancthon by themselves would never have done for Religion what Luther did with his sterner and more rigid character. These men loved learning; they and their associates felt a joy in the pursuit of intellectual beauty and truth such as Luther could not altogether understand. The difference between the two temperaments is neatly put in the remark that whereas Gerhard became Grecised (badly) into Erasmus, and Schwartzerd into Melancthon, Luther remained plain German Luther to the end. Dr. Beard's temperament was of the Humanist order, though three centuries have not passed without infusing largely of the spiritual into the Pagan element which rather predominated in the Humanist of old. In many a page of his last work he has dwelt lovingly on the worth and charm of those old martyrs and prophets of culture, and acknowledges not without a sigh the breach which separated the first Protestants from the new intellectual movement of the fifteenth and sixteenth centuries. It is impossible in this place to enter on a discussion of the causes for this divergence, so disastrous alike, as most will acknowledge, to the cause of religion and of science, in which, rather than in literature, the latest Humanists have been most interested. It is possible that there will be a synthesis of the two moods—the Humanist and the Prophetic—in some new reformer yet to be; but it will not be realised by the mere absorption of one into the other. Dr. Beard's book will, if we mistake not, stir many deep thoughts on this subject in the minds of those who look with longing for the New Reformation, the advent of which he predicted so eloquently in his Hibbert Lectures, and to which this noble volume still points with unwavering conviction. It will also stand before literary workers as an example of great work seriously and honestly performed. It may be better thus to thankfully accept what has been worthily achieved than to lament the loss of that study of a further forty years of history which the Introduction promised, but promised "not knowing."

A word of sincere thanks is due to the Rev. J. Frederick Smith for the care with which the volume has been edited, and to Mr. Lewis Beard for his sufficiently ample index.

HYMNS OF FAITH AND LIFE.*

THE new Reformation, like the old, has its heralds of song. The spirit of piety, yearning to embody itself in praise, aspiration, and nobleness of attainment, breaks out into poesy, utters itself in varying moods of experience, not always in words of perfect consistency, for who knoweth the "things of a man" as they are, much less those of the spirit? But, though verbal completeness is an unrealised ideal, we feel more than ever impelled to strive after it. At last the claims of "reason" are recognised, as well as those of "imaginative faith," to employ terms which Coleridge and Wordsworth first used with hitherto unknown fullness of meaning. It is the high merit of this book that it so nearly fulfils the pledge on its title page. "I will sing with the spirit, and I will sing with the understanding also."

In so cursory an examination as that which we are compelled by the exigencies of time and space to give—it is not possible to deal in detail with the characteristics of so large a collection of hymns and sacred poems. To begin at the end, there are nearly a hundred psalms and canticles, including Dr. Martineau's and other compositions long used in our churches. The theistic note is here dominant; the "Te Deum," and a few modern anthems and sanctuses, linking it with the Christian tradition in its most undogmatic form. Mr. Hunter has printed a few things in this section which will help to keep alive the memory of great theological crises through which the Church passed in its earlier conflicts; the "Gloria in Excelsis" is the type of such.

* "Hymns of Faith and Life," Collected and Edited by the Rev. John Hunter, Trinity Congregational Church, Glasgow. Maclehose and Sons, 1889.

But the prevailing tone of the book is at once theistic and Christian in the sense implied in these extracts from the preface:—

"I have carefully tried to avoid hymns written to express scholastic and sectarian interpretations of the Christian facts and truths. The hymns most suitable for common worship are those which give expression to the fundamental experiences and persuasions of the soul, and to the largest and simplest aspects of Christian faith and life; whose statements are so undogmatic and comprehensive that they are not restricted by private interpretation, but may be sung by the devout and thoughtful without any strain to the mind and conscience." "I have sought to avoid hymns unreal, exaggerated, and sensuous in their sentiment and language." . . . "To-day is as sacred as yesterday, and the eternal realities are as near to us now as they will be hereafter." . . . "It is not easy to believe that, in a universe over which 'the God and Father of our Lord Jesus Christ' reigns, immortality can be a curse to even a small minority of souls." "My labour . . . will be amply rewarded if the book helps in some modest measure the cause of a progressive and catholic Christianity, the building of the Universal Church—

Lofty as the love of God,
Ample as the wants of man."

The list of authors bears out these professions, for surely no existing collection of singable poems and hymns more fully recognises the wide affinities of faith. It begins with Dr. Felix Adler, and closes with Dr. Rowland Williams, every branch of the Church militant, and every heresy it has opposed, being represented in the three-page Syllabus. Here John Stuart Blackie, the doughty Grecian, touches the Bishop of Exeter (Dr. Bickersteth) with one elbow, and Dr. T. W. Jex Blake, of Worcester, with the other. Our friend T. W. Freckleton is closer to Canon Farrar than, perhaps, he has ever been before; and the brothers Newman are reunited by the "rushing breeze" which once parted them. It is a glorious chorus which these lovers of God and of their kind lift above the smoke and turmoil of our earthly life; none of these "many voices" is without signification, and Mr. Hunter's function has been to arrange them so that they may the more easily blend. The chemist "unbraids the rainbow" in the spectrum, showing how of various colours one white beam is made; the *maestro* bids harmony awake what time the instruments give forth their several tones, softening their ruder noises into gracious peace; and this book is throughout penetrated by a purpose which will one day, though not, perhaps, in our time, be recognised as the very reflection of the Spirit's mind. Dryden meant more than he knew when he wrote,—

"From harmony, from heavenly harmony
This universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in Man."

The right to omit or alter where the chord is broken, and the sentiment jars upon the finer sense, cannot here be debated. Mr. Hunter chooses, perhaps, the least of two evils when he manages so to "retain some old and excellent hymns which are in danger of being lost to a large and ever-increasing number of worshippers."

Here our notice must end. This mature and well-got up volume will surely find its way among the Free Churches of both wings, for it meets a real need. We have avoided comparisons; they do not lead far in these matters. There is no need to undervalue existing collections familiar to our folk. But, working largely in view of them, having access to even a wider field than their compilers—perhaps, also, feeling more keenly the complex spiritual need of a growing class to whom the thought of our time comes freighted with perplexities and transitional experiences that neither Religions, Rationalism, nor Mystic Theism can fully meet—this ardent leader of the New Congregationalism, who has put his hand to the plough and cannot look back, offers his book as an *eirenicon*, and invites outwardly separated sects to unite on the basis of worship in spirit and truth. No mind deeply versed in the lore of the higher life can withhold its sympathy from an effort so made when we have added that the printing and artificial arrangement of this collection (numbering 865 pieces in all) leave little to be desired. We have sufficiently indicated its importance to congregations who are seeking to impart freshness to their services.

P.

MY LIBRARY TABLE.

BY AN OLD PENMAN.

WITH the fall of the leaves comes a mighty effort of the publishers. The tree of knowledge (of good and evil, alas!) has been budding these many months in the manuscript drawer; now it puts forth its tender leaves of hope. Shake the tree, and your table is covered with blossom. Already caterers for Christmas are despatching parcels right and left, and the post-offices remind us almost as soon as the publishers that the season for sending presents is at hand. What more charming volume can we find than Mr. Andrew Lang's "Blue Fairy

Book," resplendent in gold and adorned with pictures—gnomes, elves, princesses, giants and all the rest of the favourites of our childhood? Mr. Lang's valuable part as an editor of these quaint fancies, old and new, has been modestly kept out of sight, but I suppose no one has a larger store of elfin lore than he. There are nearly forty stories in about 400 pages of close print. (Longmans, 6s.) Mr. Alfred C. Fryer has ingeniously compiled another of his "fairy" books; his monthly "Travels in Dreamland," however, being chiefly of the "young naturalist" order. It is a modest book, suitable for young children. (Swan Sonnenschein.) Dr. P. H. Emerson's "English Idylls" show much intimate study of nature and a delicate appreciation of that subdued picturesque which abounds in the East country. Some of these tales are decidedly clever; but who can read the high-flown "sentimental" compositions without wincing? (Sampson Low.) "The Thrales of Redlynch," by Nehemiah Curnock, appears to be "founded on fact." It is just a gentle, healthy Scottish love story, with much dialect of Scottish piety in it. (Hodder and Stoughton, 2s. 6d.) I saw "The Atheist Shoemaker"—i.e., the story, not its hero—when it was appearing in *The Methodist Times*, and I confess it did not then rivet my attention. Serial tales in religious papers seldom do. But, as Mr. Hughes declares it is "a true story, and not fiction," I felt bound, in respect to an able and an earnest man, to read this illustration of his West London mission work. It is in five chapters, showing how one Herbert became an "Atheist" because of his revolt against "shams;" how he balances on the "pivot of eternity," i.e., is sick all but unto death, and is ministered unto by a Sister belonging to the Mission. Being comforted by a new view of Christianity, he is still perplexed by the "wrangling of the sects," of which, however, he gets but the glimpse afforded by the well-meant efforts of a High Church Sister, who tries in vain to carry him forward into her school of theology. Then the convert is shaken by an "Earthquake of Doubt," but finally dies in the "Peace of God." Such work I hesitate to criticise as work; as far as I can judge of its probable effect, not many "Atheists" are, I fear, likely to be deeply influenced by it. Good-believing people will read it with more interest. (Hodder and Stoughton, 1s. 6d.)

I may here refer to two other volumes on my table, though they have no particular claim to being called books of the season except in so far as health, of which they treat, is always seasonable. The first is Miss (Mrs.?) M. E. G. Hewett's "High School Lectures," delivered at Napier, New Zealand; a collection of plain, commonsense addresses to girls on such matters as "food," "dress," "manners," "woman's duties," &c. There is much here that might be usefully read by any young woman; but does not the old country abound with similar (and unsaleable) volumes? Dr. J. C. Jackson's "How to treat the sick without medicine" insists on the importance of air, food, water, sunlight, exercise, rest, and other natural curative agents; but as it appears to be chiefly a long advertisement of himself I must beg to be excused from criticising a subject with which I am wholly unacquainted. The book falls into the list, already a portentously long one, of laymen's medical oracles. (Hamilton, Adams and Co. 3s. 6d.)

And now to direct attention to one or two noticeable contributions in the monthly magazines. Mr. R. Carter's amusing sketch in the *Century* of what he calls the "Newness," i.e., the extreme Transcendental movement in which so many of our American Unitarian friends were concerned in youth, will doubtless provoke a rejoinder from some champion of the group who took to "Brook" farming, and the publication of the *Dial*. It is impossible to keep back a laugh at some of the vagaries related, and I expect Emerson had his own smile frequently enough. Mark Twain stirs the risible once more by his funny adventures as a Yankee of the nineteenth century at the Court of King Arthur in the sixth. Mr. T. Wentworth Higginson contributes an "Ode to a Butterfly." Cornhill gives a glimpse of the "Bronze Age" in a short essay, which, if not weighty, is suggestive. Dr. Samuel Cox has a notable article (sermon I judge) in the *Sunday Magazine*, in which he tries to get the good readers of that good monthly to face the "weather signs" of the critical firmament, and to believe that, while much has to be given up, enough remains for practical religion to base itself upon. Mr. Allanson Picton deals with Aitken's "Life" of Richard Steele in *Good Words*, without committing himself to any very original views concerning the newly habilitated essayist. Mr. George Saintsbury writes in *Macmillan's* about the Ettrick Shepherd, and especially as to Hogg's connection with the curious "Confession of a Fanatic" ascribed to him. Those who love pictures should get a glimpse of the *Magazine of Art*, for it contains all kinds, from "The Last Muster," by Herkomer, to ludicrous sketches accompanying an article on "The Philosophy of Laughter." It is the first number of a new volume, which evidently starts with the intention of outdoing all its preceding volumes. I have also received *Longman's*, *St. Nicholas*, *The Sun*, *Life-Lore*, *Illustrations*, *Time*, *Wit and Wisdom*, and the following excellent

publications from Cassell and Co.:—*Family Magazine*, *Popular Educator* (plate, the Rosegg Glacier), *Old and New London*, *Natural History*, *The Holy Land*, and *Encyclopedic Dictionary*.

SHORT NOTICES.

The Universal Review contains some very readable contributions, the editor's notes in memory of Wilkie Collins being among the most attractive matter this month. We should also mention Mr. Champion's article on the "Strike," and Lady Dilke's "Triumph of the Cross." Our own public will be specially attracted by the article by the Rev. C. C. Coe, of Bolton, on "Darwinism and Neo-Darwinism," the latter term being obviously used in reference to Mr. Wallace's recent remarkable utterances on the subject of evolution. Mr. Coe sums up thus:—"While it is pretty clear that the Darwinism of Darwin is not the simple and self-consistent theory which it is sometimes supposed to be, while it is obvious that the great evolutionists of the day do something more than offer an exposition of Darwinism, we also venture to say that Neo-Darwinism has done nothing to remove the inherent discrepancy which exists, and surely must ever exist, between the logical demands of the self-consistent theory and the actual facts of the organic world."

Personal Prayers.—To all who need help in their private devotions we would commend Mr. Hopps' "Personal Prayers." They are so simple in their language that a child may easily follow their meaning, and yet so lofty in their thought that they reach the great heights to which the soul may soar. On the words of these prayers the soul, weary with the struggles of life, weighed down by peculiar cares, may climb upward to where sweet and invigorating airs breathe on the spirit. There is no theology doctrine here, simple aspiration after purity and peace, strength for duty, and rest in Him who is the soul's end and aim. The members of all Churches, the believers in every variety of creed, may use them, and find in them that communion which is the desire of every pious heart. (London: Williams and Norgate. 1s.)

Sunday School Helper.—The level of the *Sunday School Helper* for this month is a high one. The opening pages are occupied by F. E. Cooke, who writes about Samuel J. May, Saint, Patriot, and Philanthropist, in such a way as will be sure to cause Sunday-school teacher and scholar to fall in love with the man and become emulous of his life and character. The Rev. F. Walters adds to the debt which the readers of this journal owe him by another of those beautiful studies of Longfellow which enables the young to find so much more golden thought in this poet than they would be able to do without his aid. Professor Carpenter furnishes another of his studies of the Old Testament, in which the results of scholarship, at once thorough and reverent, are given to the unlearned reader. The Rev. T. Robinson brings his breezy seaside studies to a conclusion; and Agnes Bartram, in her "Lessons for Sunday-school Classes," illustrates what real repentance means by two stories that young folks will much appreciate. The Rev. H. S. Solly, on the "Teachings of Jesus," furnishes the Sunday-school teachers of upper classes with matter for many a good lesson. Altogether the number is one of great merit.

SPECIAL ARTICLES.

OXFORD: OPENING OF MANCHESTER NEW COLLEGE.

(From our Correspondent.)

THE College formally opened its first session in its new abode at No. 90, High-street, on Friday, Oct. 25, with a decidedly successful gathering. It has secured temporary premises where Mansfield College has hitherto been lodged, and the commodious and well furnished room was filled to overflowing on the occasion of the opening ceremony. Besides the professors and students of the College, and the President, Mr. H. R. Greg, there were present the Rev. S. A. Steinthal, Manchester; R. D. Darbishire, Esq., B.A., Manchester; Rev. H. E. Dowson, B.A., Gee Cross, Manchester; Rev. C. T. Poynting, B.A., Manchester; Thos. Worthington, Esq., F.R.I.B.A., Manchester; Rev. P. M. Higginson, M.A., Monton, near Manchester; Harry Rawson, Esq., J.P., Manchester; G. W. Rayner Wood, Esq., J.P., Manchester; S. B. Worthington, Esq., Manchester; J. Holme Nicholson, Esq., M.A., Wilmslow, Cheshire; Rev. C. C. Coe, F.G.S., Bolton; Hy. W. Gair, Esq., Liverpool; J. Howard Brooks, Esq., B.A., Manchester; Rev. J. Edwin Odgers, M.A., Altrincham; Rev. Jas. Drummond, L.L.D., Principal, Oxford; Rev. Professor J. E. Carpenter, M.A., Oxford; Rev. Professor C. B. Upton, B.A., Oxford; Wm. Long, Esq., J.P., Warrington; Wm. Colfox, Esq., B.A. Bridport, Geo. H. Leigh, Esq., Monton, near Manchester; Rev. A. W. Fox, B.A., Manchester; Rev. Douglas Walmsley, B.A., Bury; Rev. J. T. Marriott, Manchester; Rev. Hugon S. Taylor, M.A., Dukinfield; Rev. Chas. Roper, B.A., Manchester; A. H. Worthington, Esq., Manchester; Russell Scott,

Esq., London; Robt. Harrop, Esq., London; Henry Tate, Esq., London; Rev. Jno. Robberds, B.A., Cheltenham; P. W. Clayden, London; Rev. Canon Fremantle, Canterbury; M. E. Sadler, Christ Church, Oxford; Mr. Thomas Ashton, D.L., Manchester; Rev. R. R. Suffield, Reading; P. H. Lawrence, London; Rev. Dr. Greaves, Canterbury; W. Kempson, Esq., Leicester; Rev. F. H. Jones, B.A., London; C. J. Thomas, Esq., Bristol; Frederic Nettlefold, Esq., London; F. Monks, J.P., Warrington; Rev. A. Simmons, London; C. P. Edwards, London; Rev. E. Turland, Cheltenham; Rev. W. H. Drummond, B.A., Liverpool; P. Lawford, London; Talfourd Ely, M.A., London; Rev. Robert Spears, London; Rev. H. Austin, Cirencester; Rev. T. Timmins, Deptford; Rev. R. H. Lambley, B.A., Glossop; Rev. H. Gow, B.A., London; Rev. G. Evans, M.A., Oxford; Rudolph Davis, Esq., B.A., London.

Not a few Oxford visitors, drawn by sympathy or curiosity, were also present, including Professor Robinson, Oxford; the Master of Balliol, Oxford; Professor Legge, Oxford; Professor Unwin, Oxford; Professor Poole, Oxford; Rev. R. Harley, F.R.S., Oxford; Professor Green, Oxford; Rev. W. W. Jackson, M.A., Rector of Exeter College; R. W. Macan, Esq., M.A., Fellow University College; W. B. Selbie, Esq., M.A., Brasenose and Mansfield; N. Smith, Esq., M.A., Mansfield; T. C. Snow, Esq., M.A., Fellow of St. John's College. A large number of ladies were also present.

The PRESIDENT said it was the desire of the College that its opening should be as modest and unobtrusive as possible. The address of their Principal, Dr. Drummond, would be the only ceremony. Yet it would be well, perhaps, to sketch in outline the history of the Institution. The successor of the old Warrington Academy, it had been moved from Manchester to York, and from York back again to Manchester, thence to London, and from London to its present abode—the most important move and, they hoped, the final one. They came in no spirit of rivalry. They were led thither by the march of liberal views in theology, by the belief that they could offer a sure footing to those who see none between believing everything and believing nothing, and by the hope of finding their widest sphere of influence by putting themselves in evidence in Oxford. He earnestly hoped that their expectations might be justified by a due measure of success.

Dr. DRUMMOND then delivered his address, which was entitled "Old Principles and New Hopes."

The Rev. J. E. ODGERS referred to the thankfulness with which they saw that day. He spoke of the manner in which their senior Secretary had hoped and worked for it; of the long-cherished wish of one who had not lived to see his wish carried out, the late Dr. Charles Beard. Their move from London to Oxford was, in one sense, no break in their history, and yet there was a difference; the younger generation was now entering on an inheritance long denied to their forerunners. Although they could not hope for an Oxford welcome at that time, it was possible to win it. He might say how glad they were to entrust the future of the College to the present principal and his able colleagues.—Mr. A. ROBINSON, rising from the body of the audience, said that though he was not deputed or authorised, he wished to assure Manchester New College of a welcome from at least some of the resident members of the University. They could not forget the work of its former principal, Dr. Martineau. He wished the college every success. Mr. R. D. Darbishire said he had long seen with regret that even our ministers were averse to avowing their piety, and he welcomed their establishment in Oxford as the inauguration of a new time—of free teaching, free learning, and piety, free and avowed.

Thus our first public meeting in Oxford came to a close. On Sunday the first of the religious services to be held weekly in the college rooms was conducted by Dr. Drummond, and was, in every way, enjoyable. Dr. Drummond preached a most excellent and appropriate sermon on "Revelation," drawing a distinction between dogmatical and spiritual revelation, and laying most stress on the latter as appealing with ever the same force to hearts prepared for its reception by God's grace; while the former changes from age to age with the intellectual bias of the time.

We have been fortunate in the help of a very efficient musician; and the singing was hearty. Those present numbered sixty or seventy, including several who had stayed over from the opening on Friday. On the whole a most encouraging prospect is before us.

MANCHESTER AND DISTRICT.

(By our Special Correspondent.)

It is constantly being said that the younger members of our wealthy Unitarian families are gradually drifting into the Church, because within it they find more genial, social intercourse, which, to so large an extent, is the sunshine of life. Some months ago the desirability

of establishing a club for the Unitarians of Manchester and District was seriously discussed at a Committee Meeting of the District Association. Liverpool has set us an example. Has the matter been allowed to drop? Our machinery works very slowly at times. Why should we not have a central club in Manchester, where ministers coming in from a distance may find convenience and comfort, and where men of the district can meet in frequent and friendly intercourse, promoting not merely mutual respect, but also the interests of our particular Church? Perhaps if that at Liverpool proves successful we may be goaded to imitation. Surely, however, there is enough energy and enthusiasm and pluck amongst "Manchester men" still to warrant their striking out in new directions when a move of some sort is essential for the maintenance of the interest and strength of our body. There are some Unitarians who are curious to know what the decision of the Association's Committee will be.

The workers in connection with Mosley-street Sunday-school are to be warmly congratulated upon the success of their efforts to provide more adequate accommodation for their Sunday and week evening classes. Their new wing has been built with a keen appreciation of the requirements of modern education, both physical and mental. The gymnasium on the basement is an admirable one, and no doubt will prove exceedingly attractive. Generally, the classrooms are good. There is a capital theatre for those lectures demanding demonstration, and the chemical laboratory is excellently arranged. The number of enrolled scholars is encouraging, and there is no doubt that with these increased facilities much solid and useful work will be accomplished. The influence of this school in the past has been great and good. The old scholars maintain an affection for it, and a friendship for one another; and it is highly creditable that the supply of earnest and devoted teachers, both for weekday and Sunday work, has not failed. The attendance at the opening soirée last week was representative and very large, and the entertainment provided was of an exceedingly interesting character. May the usefulness of this institution increase from much to more.

The Manchester Unitarian Sunday School Union has just issued its programme of work for the session 1889-90. It is a fairly attractive one. The first united teachers' meeting is to be held Nov. 17, at Failsworth, when Mr. W. Hough will introduce the subject of "School Management: how it may be made efficient."

FIDELIS.

OUR AMERICAN LETTER.

BOSTON, U. S., OCT. 11.

OCTOBER is one of the most active months in our Churches. During the vacation the ordinary activities cease, in very many cases the churches are closed, and both people and ministers desert the places of worship. The practical result is that the work of the ecclesiastical year is concentrated into ten months. Many begin to seriously question the wisdom of this system, as the tendency is running to an extreme. But as I wish now simply to chronicle events I will not enter upon the discussion of this topic. Vacation has closed, the Churches have reopened, and the ministers are again in their pulpits. Mr. Savage preached his first sermon last Sunday. During his absence the interior of the edifice has been very much improved. His trip abroad has given him renewed health, and he enters upon his duties with fresh vigour and earnestness. The Rev. Stopford W. Brooke has also brought back from England pleasant memories of his old friends, as he, after his brief visit, takes up his work at the First Church. Brooke Herford is putting his wonted push and life into his efficient and active ministry, making the Church, consecrated by the memories of its former pastors, Channing and Gannett, one of the most prosperous and influential in Boston. Mr. Horton, of the Second Church, who has done so much to make his parish a home, after preaching nearly every Sunday during his vacation, has been in his own pulpit for two Sundays, but now has gone on a missionary trip for a few weeks to the West. Dr. Hale, of the South Congregational Church, whose rest, even in vacation, is unceasing activity, has joined hands with his colleague, and both are breathing a new spirit into the many activities of their large parish. Mr. Ames, the successor of Dr. Clarke, begins the season with a new hope, and with the promise that the Church of the Disciples will continue its usefulness and prosperity. The Rev. Dr. Bartol, of the West Church, which is consecrated by the former ministry of Dr. Lowell, is in feeble health. After a long life of usefulness and activity, marked alike by purity and sweetness, and rare spiritual insight and intellectual richness, he, in the ripeness of age, has reached the evening twilight. His thought has enlightened many, and his ministry has been a benediction. At present he is not able to preach, and it is thought he will not resume his pulpit labours. The other Churches, both in the city and elsewhere, are again at work.

So with the local conferences and other associations. These have an

October session, where topics are discussed which bear on the work of the year, and in many cases where missionary plans are either matured or carried forward. This year in addition there will be the meeting of the National Conference at Philadelphia and a special conference at Chicago to consider questions of interest to our Western Churches.

From all this the readers of the *Inquirer* will see that the present month will be one of unusual activity. The chief interest will centre around the National Conference. From the programme as published subjects bearing upon practical methods and work will mark the proceedings. The enlarged opportunities for missionary work make it necessary to have more money and more ministers. In the West and on the Pacific Coast new churches have been organised, and there are many promising openings waiting for the man. The success of Mr. Knapp in Japan has also made it necessary to increase the expenditure of the American Unitarian Association. This need is so pressing that a movement has been started to raise 100,000 dollars as a special fund in addition to the regular annual contributions. About one-third of this is already subscribed, though an active canvass has not yet been really made. Then it is also proposed to raise a fund for the endowment of a James Freeman Clarke professorship at the Meadville Theological School. These objects will be among the foremost to be brought before the National Conference.

While the claims of the West, California and Japan are engaging attention the activity and success in organising new churches in New England is greater now than at any previous period of our history. The American Unitarian Association is confronted with the fact that a larger opportunity for missionary work and the organisation of churches is now offered than ever before, and that the work has spread beyond a local line and becomes national in its proportions. The missionary spirit is spreading in our Churches and Conferences. Unitarian clubs are springing up in our towns as well as in the cities of Boston, New York, Providence, and Chicago. Last Monday Mr. Reynolds, the Secretary of the Unitarian Association, with the Rev. Messrs. Batchelor, Horton, and Slicer, started on a trip through the West, this side of the Rocky Mountains, and will speak at important points both week-days and Sundays. In this way the Unitarian Associations through its representatives will be brought into closer relations with and have a fuller knowledge of the churches at the West. The Rev. Dr. Moors, who is the general missionary for Southern New England, will soon go to New Orleans for about two months, and note the needs of the South-West.

These facts are better than opinions, as evidence of the life and vigour of American Unitarianism.

Men and women do not work and give money for what they are not interested in, and when you see them doing both, and doing this more every year it is undeniable proof of an increasing earnestness and zeal. But the fact is we are only beginning in this work of aggressive effort. The result is twofold. It will strengthen and give new life to the old churches by awakening a personal religious interest and consecration. It will add to the number of our Churches through the whole country.

Those who know the condition and history of our old Unitarian Churches in Massachusetts can see how this increase of missionary zeal has strengthened them. We need not go far for a cause for this. If a man, or a Church, has not a desire to have his religion spread and influence others, he will have so little vital interest in it that even the religion will soon cease to powerfully influence him. So, just in proportion as this missionary spirit deepens, will be the real growth of our Churches and the power of the religion they represent over our personal lives.

A short time since there was an anniversary in one of our older New England Churches, which may be of interest to readers in Old England. I refer to the 250th anniversary of the first parish in Quincy, Massachusetts. The history of this Society reaches back to the early Colonial period when Puritanism held sway. The successive changes which this parish has made illustrate the evolution of religious thought and life during the 250 years. There is also many features of Quincy which are like your English towns. It has been associated with historic family names which have passed down through successive generations. It was in this town that the two Presidents, John Adams and John Quincy Adams, were born and reared. Here, too, Josiah Quincy, the well-known President of Harvard University, lived. Thus the name of Adams and Quincy are wrought into the history of the town and the Church. They, for successive generations, have been connected with the first parish. One of the speakers at the recent anniversary was the sixth Josiah Quincy—a man of marked vigour of mind, and a prominent member of the State Legislature. Another of the speakers was Charles Francis Adams, the son of our British Minister at the Court of St. James' during the Civil War. Thus very many associations and memories clustered around this old church. The services on that occasion had many points of interest. Its history is an illustration of Christian continuity. The Puritan, by the law of religious evolution, has become the Unitarian.

S. W. B.

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

—o—

DID DAVID WRITE THE PSALMS?

SIR,—In answer to Mr. Pike and Mr. Wicksteed I would just say that I did not intend to argue "from the character of the man" that David did not write the Psalms. I had distinctly in mind the historical reasons mentioned by Mr. Wicksteed, or, at least, some of them. I only expressed more strongly what Dr. Cheyne has put into these mild words,—"*It is at any rate a great relief to realise that only a very small number of psalms can reasonably be ascribed to David.*" [Preface to Psalms in Parchment Library.] It is possible that I judge David too harshly. I certainly think that, judged by the standard of his own day he was a bad man; and I have so much sympathy for his father-in-law, maddened by misfortune and maligned by posterity, that I have little to spare for the man who gained all that Saul lost, including a good name.

YOUR CONTRIBUTOR.

DR. JAMES FREEMAN CLARKE: MEADVILLE
MEMORIAL PROFESSORSHIP.

SIR,—I think I shall best fulfil the wishes of President Livermore if I ask you to be so good as to make his letter public. I have no doubt that many of your readers will be glad of this opportunity of testifying to their respect for the memory of our late honoured friend. I shall be happy to forward any contributions which may be sent to me in aid of the Memorial Fund.

HENRY IERSON.

Essex Hall, Essex-street, Strand, London.

[COPY.]

DEAR MR. IERSON,—It is proposed to raise 50,000 dollars at Philadelphia at the National Conference to found a James Freeman Clarke Professorship in our school. It has occurred to me that friends and admirers of Dr. Clarke in Great Britain, if they had an opportunity, might like to give something as their appreciation of his distinguished services in the cause of Unitarian Christianity. Would you be kind enough to bring the matter before the British public in such a way as you deem most judicious and expedient?

We do not wish to make any general appeal for this object, as you have abundant causes to work for at home; but simply to give an opportunity for anyone especially grateful to Dr. Clarke for his eminent works of charity and piety to express his feelings in this way.

A. A. LIVERMORE,

Meadville Theological School, Meadville, Pa., U.S.A., Oct. 5.

ESSEX HALL PROVIDENT SOCIETY.

SIR,—The note in your last issue is—I am sure unintentionally—misleading. Your correspondent states that no vote has been taken by the Council upon the draft preorganisation scheme circulated. Distinctly the scheme was received, ordered to be entered on the minutes, printed, and circulated; otherwise the Secretary would hardly have done so.

Congregations not associated with the Essex Hall Society had been urged to join it; but it was pointed out to the Council that one chief cause of non-success was the perpetuation of a principle that has proved almost invariably—if not invariably—disastrous to Friendly Societies. The scheme submitted proposes to alter this, and put matters on a sound basis. As an alternative, dissolution of the old society is advocated by some members of the largest Guild—the most lamentable course that could be adopted. No one but a skilled actuary can make an equitable allocation of assets; and to make this would swallow up a sensible portion of the assets.

To the charge that the new scheme "savours of the ordinary Provident Society," the reply is that, as at present constituted, the "Essex Hall" is simply "an ordinary Registered Friendly Society," with some of the worst of their antiquated forms, viz., the sick funds of both sexes unseparated, the insuring to sixty-five years of age only, and then throwing members on the parish! Whereas the revised scheme contains many novel points, and seeks to supplement the endeavours of the thrifty and poor by the generosity (but not "doles") of the rich, at the same time establishing the Society on a thoroughly business basis.

Yearly-dividing clubs, as suggested by your correspondent, are all very well when the average age is low; but cruel experience has shown hundreds of cases where such societies have been actually broken up and re-formed (under a fresh name), expressly to exclude

old and infirm members, who otherwise would have claimed more sick pay than there was subscriptions. From the fortieth to the fiftieth year is the test of stability of Friendly Societies. There is no more difficult subject in the whole range of insurance business than that of sick pay; but few have studied and understand it. The sick claims increase in the later years in geometric progression, hence the need of such large reserves. It is against the rocks and pitfalls of the past that one will have to steer if the Essex Hall society is to be made a success. As at present constituted, it has failed to attract numbers. No one with a full knowledge of the fate of dividing clubs would advocate them. There are, however, cases on record of splendid work being done by societies based on sound financial principles, aided in a business-like manner—and not by mere charity—by their richer members. Indeed, the establishment of a society on such a basis would actually enable the Council to finish their prospectus with the ennobling sentiments of the concluding paragraphs of your last week's correspondent.

PROVIDENT.

ALDERMAN S. S. TAYLER.

THE name of Tayler is an honoured one in the Unitarian connection of this century. One of our most scholarly and amiable divines was the Rev. John James Tayler, for thirty-three years minister of Upper Brook-street, Manchester, and for twenty-nine years principal of Manchester New College. He was the son of the Rev. James Tayler, of Southwark, afterwards of Nottingham, and nephew of Mr. Wager Tayler, whose grandson, Mr. Stephen Seaward Tayler, is the subject of our sketch. The mother of James and Wager Tayler was a Huguenot refugee, and the latter's wife was also a French Protestant. Their second son, Stephen, married Miss Evans, a Welsh lady, and Stephen Seaward, the son of Stephen, was born at Kensington in 1824. He has resided chiefly in South London—a district in which he has always taken the liveliest interest. He was educated for the profession of an engineer. His family has been connected with the congregation now meeting at Stamford-street for four generations, and, as is well known, Mr. Tayler has been foremost in the formation of new congregations in and about the metropolis. Among the various churches which owe much to his initiative and care are those at Croydon, Peckham, Stepney, Stratford, Notting-hill, and Wandsworth. It may here be mentioned that his brother, Mr. N. M. Tayler, is also closely identified with another new movement of promising character, that at Richmond. Mr. S. S. Tayler is not only an active member of the London District Unitarian Society, under whose auspices these extensions have been carried out, but as all the Unitarian world knows, he is Vice-President and Hon. Treasurer of the British and Foreign Unitarian Association. He is also a member of the Presbyterian Board (since 1857) and a Dr. Williams Trustee. He is also chairman of the Working Men's Club and Institute Union, a trustee of the South Medical Aid Institute, and belongs to the committee of the Women's Protection and Provident League. In politics he is an ardent Liberal, and was chosen first President of the Brixton Liberal Association. His nomination to the honourable distinction of Alderman in the London County Council testifies to the esteem in which he is held by his co-workers in civic business. His indomitable energy and cheerful disposition render his services of special value to his colleagues, and they are qualities which secure for him a hearty popular welcome wherever he goes.

In 1853 he married Elizabeth, daughter of Mr. Alexander Plimpton, and among their children is the Rev. Hugon S. Tayler, M.A., of Dukinfield, who worthily sustains the ministerial traditions of the family.

A METHODIST paper, the *Central Christian Advocate*, is of opinion that "the doctrine that God, for the manifestation of his glory, by an eternal decree saves one set of men and damns another—for there is no other honest way of putting the doctrine—is simply unchristian. This doctrine had its origin in the barbarism in which the Church was engulfed in the early Christian centuries; this nineteenth century should cast it off at once and for ever." This may be said of a good many other barbarisms in theology.

THE REV. JOHN W. CHADWICK is not satisfied with those who speak of "ethical religion" as if morals were the whole of religion. In a recent sermon he says:—"No, morality is not the whole. We must have worship, too—an awed and tender sense of the abounding order, grace and mystery of the world in which we live, a silent lifting of the heart to the Eternal source of everything we see and are and greatly hope to be. And after long exile we shall come into this peace the sooner if we cease from all dogmatic tests and limitations, and for our freedom and fellowship in religion seek but a common purpose—to build up, in so far as we may, upon the earth the divine democracy of truth, righteousness and love."

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

ESTABLISHED 1842.

LONDON, NOVEMBER 2, 1889.

DR. DRUMMOND'S EIRENICON.

THE opening of a "Unitarian" College, as they will call it, at Oxford, needs a good deal of explaining before some zealous Churchmen will take it in any other light than as a piece of daring aggression. If anything could allay the fears and resentment such an idea must rouse in their minds the address given by the Principal of Manchester New College on Friday week ought to do so. He showed once more that, although the professors are Unitarians, they are not bound to be such, and that no doctrinal pledge is exacted from any one entering the doors of the College. If that is Unitarianism then it is simply another name for liberty to think, and liberty to teach. But he went further, and defined the position of the College in regard to religion as a practical life. Freedom to investigate the phenomena of religious development by no means implies to him or his colleagues the conclusion that belief and worship are matters of indifference. Nothing could be more candid, while still breathing the spirit of manliest sympathy, than the paragraphs in which Dr. DRUMMOND made clear his attitude towards those who maintain "that the Church must rest on a simply ethical basis." The Church, while gladly welcoming all, should stand for "the spiritual riches of Christ, and not the poverty of the poorest wanderer that may seek its benediction."

He points his critics to the undeniable, and probably the abiding, fact of the intellectual divergences among religious people, and advocates, as we should expect, the largest charity in respect of them. He appeals to teachers of theology by the suggestion that their conclusions will be regarded as much more authoritative when it is known that they are free. Nevertheless, he admits that others may honestly believe in dogmatic conditions of Church fellowship, and, while he cannot agree with them, he is open to admire their virtues; and seeks to reassure them by pointing out that the "openness" of the theology taught at the College is as little bound to what are called "advanced" views as it is to more conservative conclusions. If they think it will "unsettle" the minds of the young students to learn that they have the right of private judgment thus thrust upon them, he admits the danger; but maintains the benefit of the process. Is there, then, no unsettlement already? Is not a faith based on honest thought better than that which is afraid of looking at its foundations? The practical aids of religion will still be cherished, he adds; the Polar star remains to guide the mariner, though he may have very erroneous views as to its structure. So to the class-room they add the services of the chapel, services open to all, and intended rather to strengthen the spiritual affections than to promote fruitless strife between differing schools of thought. "We come," he says, in conclusion, "to our new abode, bearing our ancient banner inscribed with the words, Reverence and Freedom. We desire to come, not as a faction, bringing rivalry and discord to the Churches, but to do what in us lies to help the upward march towards that Kingdom of Heaven where there will be neither Churchman nor Dissenter; but the Spirit of CHRIST will make all to be brothers through the fellowship of the same filial love, and God will be all in all."

A BOLD BISHOP.

THAT Dr. MAGEE is an eloquent and forcible preacher is known to a very wide circle of admirers. That he was ordained to be a priest, and consecrated as a Bishop of the Church of England, are matters of history. For twenty years he has filled the Episcopal office in a manner which has won for him the respect of many who have differed from him in opinion. His courageous utterances have always attracted attention, and have sometimes provoked considerable discussion; but hitherto, so far as we are aware, there has been no shadow cast upon his reputation as a faithful adherent to the religion which he has promised to uphold. Still less has it entered into the head of his opponents to insinuate that his moral character was defective. All his high

qualities remain to him, and it may be well, in view of what may be said of him in consequence of his diocesan address at Leicester last week, to emphasise the manly excellence he has so long exhibited. For the only doubtful circumstance is, whether, after what he has said, he has the full right to be called a Christian. As it would be a very grave matter, though not wholly without precedent, to have Bishops who are not Christians, we must quote from the only report we have of his lordship's speech such sentences as might possibly lead to the doubts that have been hinted. In addressing the Diocesan Conference he said:—

"Christianity made no claim to rearrange the economic relations of men in the State and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist for a week. It was perfectly clear that a State could not continue to exist upon what were commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the State would lead to absolute intolerance."

It appears obvious that the reporter must have made a mistake in the last sentence. What his lordship probably said was, that the introduction of the principles of Christianity into the laws of the State would lead to an intolerable state of things. But we quote further:—

"The law of Christianity was self-sacrifice, impelled by love; the principle of the State was justice, impelled by force. The State had to do justice between man and man, and to restrain violence; the duty of the Church was clear—namely, not to force Christian principles on the Statute-book, but to inculcate in the minds of men, both capitalists and labourers alike, to do unto others as they would others should do unto them; to infuse into the minds of men the great principles of justice, to try to make labour just towards capital, and capital just and fair towards labour."

Having delivered these opinions the good Bishop went on to speak in detail about the particular evil of betting, and in doing so laid himself open to the misconception, which, however, hardly needs refutation, that he is not sufficiently sensible of the magnitude of the disasters which gambling brings into society. It is not necessary to pursue this part of the address, but it may be serviceable to discriminate, if possible, between the various views of Christianity suggested by the foregoing quotations.

In the first place, it cannot be denied that the Bishop is right in his facts. The State rests upon a foundation of organised force. The ultimate appeal as between citizens is to the policeman's baton, and the strong doors of the prison. If the restraint imposed by these coercive instruments were withdrawn it is not unlikely that much violence and fraud now held in check would be speedily manifested. Of course it will not be contended that *all* men are intimidated rogues, and that *all* social virtue is but the transfigured fear of the constable; but it must be allowed to his Lordship that life would be much more perilous in the present state of society if the State could not at the last have recourse to physical arguments in its encounter with persons of ill-regulated impulses. Again, it must be conceded that the most promising method of propagating nobler ideals of duty is that of individual reform, and not that of governmental enactment. The temporal power exists very much more as a terror to evil-doers than for the praise of them that do well. Thus far we are in complete accord with what we understand are the views of the Bishop of PETERBOROUGH.

But when his Lordship talks about a "Christian State" not being able to carry out the principles of the Sermon on the Mount without tumbling into ruin in a week, it is open to question whether he means to call Great Britain a "Christian" State or not, and contemplates its adoption of those simple rules of conduct as a basis of statute law. Of course, Dr. MAGEE cannot be held responsible for the official language in which this kingdom is described as "Christian," and we have no desire to force such a responsibility upon him. But he, and we, and every honest thinker, should look the facts fully in the face. We are either Christians or we are not. It depends on what being a Christian is. It is either the endorsement of a complete ethical code with the approval of our consciences and a life loyal to its dictates; or it is the acceptance of a theory of the relations between the individual soul and God, and a close regard to keeping that theory free from soul-destroying error. It is possible that some may declare it to include both these characteristics. TOLSTOI is, of course, such a crank as to believe in a Christianity chiefly after the former type; it is not usual for those who profess and call themselves Christians to be quite so definite about which side they will take up, the moral and practical or the mystic and theoretical. So far as observation shows, the contest ends in a compromise. They lay hold of as much Theology and Christology as they can grasp, and while they would be taken as enthusiastically approving the morals of the Master, they carefully select what modicum of his

teaching seems practicable. They are good Christians on Sunday ; but Monday finds them much as other men are—taking oaths (when necessary), paying much regard to property, and “resisting evil” in a very determined way by the aid of “that law” which, whatever its worth, is certainly not “the law of CHRIST.” Like his lordship of Peterborough most Christians are Christians as far as is compatible with current social opinion. Tacitly, though far from openly, it is acknowledged that even the professed followers of the Master must be eclectic in his methods. He may try to avoid too close pressure by declaring his conviction that the political and the religious must be kept distinct, and he naturally deprecates legislation on distinctively “Christian” principles. So it is considered possible still to divide a man’s life into two distinct currents, just as of old most Christian monarchs, and even Popes, lived most of their days like degenerate Pagans, and yet, having recourse to the holy viaticum at last, passed away in full assurance of a blessed life to come. The distinction is most perilous.

With the freedom of thought, however, that thus deals even with CHRIST’s teachings in a selective spirit of private judgment we have no quarrel. All we desire is, that our “Christian” brethren shall acknowledge to themselves how they really stand in this matter. Neither they, nor we, nor any citizen of a modern State who relies upon force as a remedy in any case, can claim to wholly follow the dictates of the founder of Christianity. We may try to wriggle out of it as best we may, but the fact remains that, while individual lives may occasionally be found wholly imbued with the strange, self-sacrificing temper that contrasts so vividly with the elementary instincts of self-preservation and aggrandisement, States are not yet within measurable distance of being Christian. Perhaps, after all, it is better to be reminded by a Bishop’s humiliating confession that the world is still so largely dominated by the spirit of the Old Adam. But if a Dissenter might pray for more Bishops it would surely be our duty to ask for men who really believe the time will come when the Kingdoms of *this* world will become the Kingdoms of our GOD and of His CHRIST.

NOTES AND NEWS.

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It has been decided to erect a statue of John Bright at Manchester. It is said Browning societies flourish best in the large manufacturing towns. There are sixteen provincial societies.

A MOVEMENT is on foot to raise a fund for the benefit of the widow and family of the late Mr. R. A. Proctor, the popular astronomer.

THE Royal Commission on Sunday Closing has finished its inquiry as far as Wales is concerned.

A METHODIST EVANGELIST gives it as his opinion that 70,000 Methodists have gone over to the Salvation Army.

THE *Methodist Times* expresses itself as well satisfied with the result of the agitation concerning the music halls.

BISHOP BOYD CARPENTER’S Bampton Lectures are announced for sale under the title of “The Permanent Elements of Religion.”

THE murder of the Rev. A. Savage, of the London Missionary Society, is reported from New Guinea.

THE directors of the Clergy Mutual Assurance Society have, it is said, resolved to sell out their debentures in the brewery business.

THE 700th anniversary of the Mayoralty of the City of London was celebrated on Tuesday.

WELSH and cognate languages are to form one of the studies for Branch IV. of the M.A. examination at the University of London.

A CONGREGATIONAL chapel at Westbromwich cost £6,000 to build eleven years ago. A debt of £2,000 remains, and as the interest is not forthcoming the building is to be sold on behalf of the mortgagees.

THE week’s obituary includes the names of Lord Teynham, a prominent Liberal in the pre-Ballot period ; Emile Augier, the French dramatist ; William Burgess, a well-known naturalist.

A YOUNG Brahmin, one of the leaders of the native political movement, has been raised to the judicial bench of the Bombay High Court.

DR. PARKER preached at the opening of the new chapel built by the Wesleyans at Hatfield on Wednesday. Their triumph was celebrated with much enthusiasm by some of Lord Salisbury’s village neighbours.

WE understand that Messrs. Swan Sonnenschein and Co. will shortly publish another work for young people by Florence Gregg, authoress of “Bartholomew Legate.” It is entitled “Matthew Coffin, a Pioneer of Truth.”

A VERY remarkable statement is being circulated, to the effect that a committee of the British Medical Association has been investigating the question of longevity between abstainers and moderate drinkers, with a result adverse to the former. We shall doubtless

hear more about it before long ; meanwhile, persons who have donned the ribbon are advised to persevere a little longer.

THE Lady Margaret and Somerville Hall lady students at Oxford have voted, after discussion, their sympathy with the “Socialistic tendencies” of the present age. A similar vote was rejected several years ago.

OF the Rev. V. D. Davis’s “Philippians and Philemon,” published by our S.S.A., the *Christian World* says: “Such a book is worth cartloads of certain theological productions ; it does great credit to the series and to its author.”

ACCORDING to a report of the Wesleyan Sunday School Union the Wesleyans have 6,908 Sunday-schools in England and Wales ; 129,000 teachers and 928,000 scholars ; 3,346 Bands of Hope with 358,000 members.

MR. URQUHART, the denouncer of Dr. Clifford’s heresies, has taken leave of the matter in a short letter to the *Baptist*, and says, “I have no wish for that most pitiable of all victories—a controversial triumph.” A very proper sentiment under the circumstances.

THE *Church Times* reproves Canon Liddon for accusing the “Revisers” of a Socinian bias for their rendering of 1 Tim. iii. 16. This, it seems, he has done in a volume of sermons called “Christmas-tide in St. Paul’s.” No reader of Liddon’s Bampton Lectures will be surprised that he has made so absurd a charge.

THE following names have been recommended for final selection to the vacancy caused by the retirement of Dr. Abbott from the City of London School:—Mr. John Marshall, M.A., High School, Edinburgh ; Mr. Arthur Tempest Pollard, M.A., vice-master Manchester Grammar School ; and Mr. Edward Vernon Arnold, M.A., Latin Professor University College, North Wales.

AN able letter appears in the *Jewish Chronicle* à propos of the announcement that the Lord Mayor elect will walk in the procession on Nov. 9, that day being the Jewish Sabbath, and driving on that day being regarded as a desecration. The writer contends for such a broad spiritual interpretation of the Sabbath commandment as, despite the authority of Jesus, even Christians have not yet accepted. “To reduce the Sabbath or any other religious institution founded for a high moral purpose to a question of bare technicality or legalism is to pull down the fabric of religion.”

MR. BRADLAUGH has been ill of congestion of the lungs. On Sunday last prayers for his recovery were offered in All Saints’ Church, Northampton, and in several of the chapels. A telegram from Simla stated that universal prayer had been offered for him in India. Even the secular societies, for which he has done so much, might like to join the churches in such a prayer. We read that one such society passed the following resolution:—“The members are deeply sorry to hear of Mr. C. Bradlaugh’s illness ; we sincerely hope it is not serious. May he return to health is our fondest hope.” Well, a fond hope whose root is gratitude and affection is, after all, not much less than a prayer.

THE *Birmingham Gazette* having found out that the tutors of M. N. C. are paid, and that the students pay fees, wants to know what it means by advertising “free teaching and free learning,” and is especially merry over the phrase “Piety Free.” It says:—“As the boasted freedom is not financial, so neither is it doctrinal, for any one of the tutors who should dare to profess the doctrine of the Trinity or of the Atonement would speedily be freed from his salary and dismissed from his chair.” In all this our antique contemporary shows itself very wise ; but it may also learn in time to distinguish between requiring a man to sign articles before he is allowed to teach and not doing so. Perhaps if the writer heard of a “free man in a free country” he would be very merry ; for, of course, there is no difference between a Russian serf and an English citizen.

THE Rev. W. Rodger Smyth writes:—“We are becoming more and more interested in Oxford, and, I trust, also in M. N. C. The question as to whether three new cemeteries in Oxford should be consecrated or dedicated is being discussed by the clergy and laity of that University city. The Rector of Carfax, the Rev. C. J. H. Fletcher, preached recently on Christian Burial, and recommended that instead of legal consecration there should be a dedication of the burial-grounds ‘to the sacred use of burial by some religious act or service’—in which all religious bodies should take part. The concluding sentences of his discourse, as reported in the *Oxford Chronicle*, may interest and encourage your readers. He said:—‘Let it not be said that Oxford, which, as a nursery of England’s statesmen and clergy, ought to be an ever-increasing nurse of light—which, by opening her doors to Non-conformists, by welcoming Mansfield and Manchester New Colleges within her walls, and by conferring her honours on catholic-minded men like Dr. James Martineau, has manifested a liberal spirit of Christian sympathy—let it not be said that Oxford retains so much of the old leaven of bigotry, and still is so fond of sheltering a lost cause, as to resolve to sectarianise her public cemeteries, and thus perpetuate the memory of a hateful past.’”

CHURCHES AND SOCIETIES.

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

THE twenty-ninth annual meetings were held in Glasgow on Oct. 27, 28 and 29. The Rev. JOHN PAGE HOPPS preached the sermons to large congregations; in the morning in St. Vincent-street Church, subject, "The Old Evidence and the New," and in the evening in South St. Mungo-street Church, subject, "Mr. Gladstone's Definition of a Christian." On Monday evening the annual business meeting of members of the Association was held in St. Vincent-street Church, JAMES GRAHAM, Esq., in the chair. The following is condensed from the Report submitted by the Committee:—

The McQuaker Trust.—Two representatives for Scotland were appointed on the Council of the British and Foreign Unitarian Association, and one of them (the Rev. A. Lazenby) was also placed upon the Committee in order that the Scottish Association might be directly represented in the administration of the McQuaker Trust. The following plan of work was submitted to the Trustees by the Scottish Committee:—

"That, in the opinion of this meeting, the first and most important object to be arrived at by the administration of the generous bequest of the late Mr. McQuaker for the dissemination of the principles of Unitarian Christianity in Scotland is the strengthening and encouraging of our present churches.

"That the McQuaker Trustees be asked to share equally with the Scottish Unitarian Christian Association in the regular grants to the aid-receiving churches, from October next.

"That the ministers at present resident in Scotland be encouraged to give a series of lectures next winter in such towns and villages as may be deemed advisable.

"That the *Postal Mission* be extended to cover the whole of Scotland, each minister to take charge of his own district.

"That a series of Tracts, or literature adapted to Scotland, be prepared and published.

"That a series of Popular Services be held in one of the theatres, or circuses, or halls in Glasgow during next winter.

"That assistance be given to the churches in Scotland for Social and Domestic Mission Work.

"That it is desirable that lectures on the principles of Unitarianism, addressed mainly to the students of our Scottish Universities, be delivered during the coming winter by some of our leading ministers."

The McQuaker Trustees have already appointed the Rev. T. W. Freckelton* as Missionary Lecturer for Scotland for six months, and are making arrangements for lectures in the University centres during the winter, with the object of attracting the attention of students. The local ministers are also about to give special lectures in their own locality, under the auspices of the Trust. A series of tracts is being published dealing with Unitarianism from a Scottish point of view. Grants have been made by the Trustees to cover the loss to the churches by the withdrawal of the aid afforded by the Sustentation Fund and the British and Foreign Unitarian Association until new arrangements could be made. A special grant was made by them to Kilbarchan towards the interest on their building debt, and £150 was promised towards that debt provided a like sum was raised by the congregation before the end of the year.

Postal Mission.—Most of the ministers conducted a Postal Mission during the year. Over 500 applications for literature were received, and it is proposed to continue the work systematically.

Lectures.—The Rev. A. Webster delivered several lectures at various villages in the Aberdeen district with very encouraging results, and the Rev. James Forrest, M.A., of Kilmarnock, gave four lectures each at Stewarton, Kilmaurs, and Galston, and one at Darvel, the expenses of these being defrayed by the Scottish Association. The Rev. J. Harrison, of Kilbarchan, also lectured on four Sunday evenings at Johnstone.

Outdoor Services.—Mr. Webster had very successful outdoor meetings at Aberdeen, and the Rev. W. L. Walker spoke on Sunday afternoons on Glasgow Green. It does not appear that any definite increase in membership has resulted from these efforts, and Mr. Walker has decided to discontinue this work. The Rev. H. Williamson, of Dundee, was also engaged in similar work through the summer months.

Finance.—The total amount of money raised by the Scottish Association in subscriptions and collections was £39 7s. 6d., a slight decrease upon the preceding year. The ordinary grants to the aided Churches amounted to £383 6s. 8d., and special grants for advertising, lecturing, and Postal Mission work were made to the extent of £89 2s. 6d. The balance of cash in hand was £1,130 2s. 10d., nearly £500 of which is out on loan to Paisley and Kilbarchan.

In concluding, the Committee express the feeling that this has been a year of transcendent "importance in the history of religious thought in Scotland. The action of the General Assembly of the Church of Scotland, with respect to subscription, and the appointment of Dr. Dods in the Free Church to a Theological Chair in one of

its Colleges, are significant signs. There is a growing impatience with creeds, and an increasing reluctance to limit the infinite truth within definite formulæ. These are great encouragements. They testify to the soundness of the position for which our Free Churches have ever stood, and they are a fresh inspiration to increased earnestness and renewed diligence. Having gained the ramparts, we should not be satisfied with anything less than the citadel."

The annual soirée was held in South St. Mungo-street Church on Tuesday evening, Oct. 29, when addresses were delivered by the Revs. H. Ierson, F. Walters, T. Dunkerley, C. J. M'Alester, J. Harrison, T. Chatfield Clark, Esq., Ald. S. S. Tayler, and others.

LONDON DISTRICT SUNDAY SCHOOL SOCIETY.

THE annual meeting of this Society was held at Essex Hall on the 26th ult. Mr. I. M. WADE presided, and there was a good attendance. The Treasurer, Mr. H. JEFFERY, read his report, which showed that every affiliated school had paid up its subscription, and that a balance of over £9 was in hand.

Mr. A. BARNES, Secretary, then read the Committee's Report, which showed that twenty-four schools were now affiliated. One school, East Surrey-grove, has ceased its connection with the Society, the minister having rejoined the Orthodox Baptists. An elder scholars' social meeting, a spring meeting of teachers, and an aggregate service for scholars have been held during the year. Attention was drawn to the lectures delivered by Professor Carpenter on the "Gospels" last winter, and to the course by the Rev. W. G. Tarrant, on the "Beginnings of Christendom," now in course of delivery at Essex Hall. The Report of the Country Holidays Movement showed that 292 children were sent away for one, two or three weeks. A balance of £56 remains towards next summer's work.

Mr. HAROLD WADE, joint secretary with Mr. A. Barnes, read Miss Tagart's report of the Paris Excursion Movement, of which 204 persons had availed themselves, to their general satisfaction. A balance of £30 remains in hand, and it was apparently the desire of the meeting that this sum should form a nucleus for a fund to continue similar work in succeeding years.

The visitors, Miss BAKER, Mr. GEORGE CALLOW, and Mr. GRUNDY read their reports, which showed that on the whole fair progress is being made in the schools. In Mr. Callow's district, South London, there have been, he pointed out, very marked improvements and extensions of the work.

The reports were adopted, on the motion of Mr. F. W. TURNER, seconded by the Rev. J. B. LLOYD.

The rules were altered (after some discussion), to require that interim reports be sent by the school visitors to the committee, and to fix the date of the annual meeting in February.

A very hearty vote of thanks to Miss Tagart was passed, and suitably acknowledged. It may be added that a number of those who enjoyed Miss Tagart's valuable services in this matter had made her a present of a beautiful clock in token of their gratitude.

A vote of thanks was passed to the supporters of the fund for the Country Holidays Movement. Votes of thanks were also accorded to the visitors, and to the treasurer, who retires after services extending over six years.

The officers for the ensuing year are Mr. I. M. Wade, chairman; Mr. Ion Pritchard, treasurer, Messrs. A. Barnes and H. Wade, secretaries, Miss Baker and Mr. G. Callow, visitors; Mr. Howard Young, auditor.

MINISTERS' BENEVOLENT SOCIETY.

THE annual meeting of the above Society was held in the vestry of the Church of the Messiah, Birmingham, on Wednesday, Oct. 30, under the presidency of the Rev. J. W. Lake, Vice-President. There were also present the Revs. W. Cochrane, H. W. Crosskey, LL.D., P. Dean, H. Eachus, J. Harrison, H. McKean, T. Pipe, and A. W. Timmis; Messrs. C. W. S. Deakin, S. Greenway, C. Harding, J. A. Kenrick (Hon. Treasurer), H. New, junr., J. H. Poynting, T. Prime, and Thos. H. Russell (Hon. Secretary).

The report of the Directors for the past year states that during the year £1,740 has been expended in grants among 39 persons, 28 of whom were widows and 11 Ministers. Three Beneficiary Members have been elected during the same period and three have died, leaving the number at present on the books at 163. During the year the Directors have received the following handsome additions to the Society's funds:—A legacy of £100 from the executors of the late Miss Maurice, of Dudley; donations of £200 from Miss Sharpe and £100 from Mr. Hopgood (both for immediate distribution); £100 from Mrs. Theophilus Code (on behalf of her late husband); and £20 each from Mr. Charles Cochrane and Mr. William Holt.

After the adoption of the report and accounts, and a vote of thanks to the officers and Board of Directors for their services during the

* We understand Mr. Freckelton's health will not permit of his undertaking this work. — E172

past twelve months, the following gentlemen were elected as officers for the ensuing year:—Presidents, Mr. M. H. Lakin; Vice-Presidents, the Revs. J. W. Lake and H. W. Crosskey, LL.D.; Hon. Treasurer, Mr. J. A. Kenrick; Hon. Secretary, Mr. T. H. Russell; Auditors Messrs. F. S. Bolton and E. Nettlefold. The retiring members of the Board of Directors having been re-elected (with the addition of Mr. F. Evers in the place of the Rev. S. Fletcher Williams, resigned), a vote of thanks to the Chairman brought the proceedings to a close.

SHORT REPORTS.

BANBURY.—Harvest thanksgiving services were held on the 19th ult., when two sermons were preached by the Rev. R. E. Birks. There was a large congregation at the evening service.

BIRKENHEAD.—The opening meeting of the Literary and Social Union took place in the Lecture Hall on Wednesday evening, Oct. 9, and the success attending the first meeting of the season promises well for the future of the Society. The evening was of a social character, the programme being entirely composed of music and readings, with an address by the Chairman, the Rev. J. E. Stronge. The following ladies and gentlemen took part in the programme:—Miss Paton, Madame Graefe, Madame Prince, Mr. Evans, Mr. Paton and Mr. Barnes. The ladies of the committee provided tea and coffee during the evening. The second meeting of the members took place on Wednesday evening, Oct. 23, when Miss F. Thompson gave an excellent address on "The Difficulties of the Peace Question," which was followed by a discussion, in which several members took part.

BIRMINGHAM UNITARIAN DOMESTIC MISSION.—On Sunday last the Sunday-school anniversary services and harvest festival were held at Hurst-street. Although the weather throughout the day was of the most inclement description the chapel in the morning was filled by the scholars and the members of the minister's Sunday morning class; and crowded in the evening by the ordinary congregation and other friends. The morning service was conducted by the minister, Mr. W. J. Clarke. A pleasant feature in the evening service was that it was conducted and the sermon preached by the Rev. C. Waters, the minister of a neighbouring Congregational Church. The chapel was beautifully and effectively decorated, the general effect being much enhanced by the choice shrubs and plants kindly lent by the Right Hon. J. Chamberlain, M.P. On Tuesday week the annual meeting and prize distribution in connection with the minister's Sunday morning adult class was held. Some 160 members were present.

CAPEL-Y-FADFA.—On Monday, Oct. 28, a thanksgiving service was held, when Mr. Davies preached to a large congregation. The sum of £1 5s. 4d. was collected for the B. and F. Association.

CARLISLE.—On Sunday, Oct. 20, the sixth anniversary of the church in this city was celebrated by sermons preached by Mr. Charles Bell, of Redcar, to large congregations. The services were continued on the Tuesday following by a tea party, when a goodly company sat down to an excellent tea provided by the ladies of the congregation. A social meeting of the members and friends was subsequently held, presided over by the minister—the Rev. W. H. Lambelle—when addresses were delivered by Mr. Bell and other local friends, Mr. Park, secretary of the congregation, in a felicitous speech, introduced several important matters relating to the new church, which is to be dedicated on Dec. 18 next. During the evening songs and recitations were gracefully rendered by Misses Tinning, Dixon, Johnston and Donnington; and Messrs. Bradley, Bell and Paterson.

CIRENCESTER.—On Sunday night, although the weather was stormy, a good congregation assembled to listen to the Rev. H. Austin's special lecture on "Gambling; its evils." This subject was taken up on account of observations made by the local clergy and others at a recent Diocesan Conference held in Bristol, when the right or wrong of gambling was made dependent on whether the persons playing could afford to lose the stakes. Mr. Austin, in taking an uncompromising position against gambling and betting of every description, wished to emphasise that he had not the slightest Puritan antipathy to sports and games. A report appeared in the local paper.

DOUGLAS, I.O.M.—The Rev. J. Farnsworth is preaching on the "Gospel in Longfellow." The *Manx Sun* has reported several of his discourses in full.

DUDLEY: RESIGNATION.—The Rev. Harold Rylett has resigned the pastorate here and accepted a hearty and unanimous call to Flowery Field, near Manchester. During Mr. Rylett's ministry in Dudley the chapel has been renovated; the day schools have been much improved, both in respect of accommodation and efficiency; a Sunday-school was carried on for some time, but suspended in favour of a Sunday morning class; a Literary and Debating Society has done useful work, and quite recently a Benevolent Society has been established. Mr. Rylett has for a considerable period been a member of the Committee of the Mechanics' Institute, and chairman of the science classes in connection with the Institute, as well as chairman of the Library Committee. He has also conducted a large class for the study of Shakespeare, and has lectured on several of Shakespeare's plays. The rev. gentleman has in addition frequently addressed the various workmen's clubs and organisations throughout the Black Country on social and economic questions, and was chiefly instrumental in bringing the condition of the nailers and chainmakers before Lord Dunraven's Committee on Sweating.

EDINBURGH: ST. MARK'S CHAPEL.—On Sunday last the Rev. Frank Walters, of Newcastle-on-Tyne, preached two sermons on behalf of the British and Foreign Unitarian Association. In the morning he took for his text Proverbs xi. 24, "There is that scattereth, and yet increaseth," &c.; on which he preached an eloquent and impressive sermon, in conclusion appealing to his hearers to give what support they could to an association which had done so much for the cause of spiritual religion in all parts of the world. In the evening Mr. Walters discoursed on "What the Unitarian Church stands for," and contended that there are three great principles by which it is distinguished from the churches around it. There are Freedom as opposed to authority, Progress and Salvation through the education of character rather than in virtue of a correct creed. In conclusion he said that one great source of discouragement in their work was the hesitation to acknowledge us on the part of many who thoroughly sympathised with us. Because we appear weak and isolated there is all the more reason why earnest men should come and seek our ranks and encourage our labour. Is it not their concern as much as ours? If our country is to have a nobler faith, it will have to be worked out by deeds of splendid heroism and Christ-like self-sacrifice. And if there is anything worth making a sacrifice for it is religion. Religion is worth all you can give and the

utmost you can do. It must be a religion, not of dogma, but of life; not of faith and fiction, but of daily experience. It must be a religion built up of reason and conscience; it must be crowned by character and aspiration; it must be a service of love and a constant growth into a Divine manhood. For such a religion the Unitarian Church stands; and for such a religion it will continue to toil and strive. Notwithstanding the unfavourable character of the weather the services were well attended. Collections were taken on behalf of the Association.

[A report of the Provincial Meeting will be given in our next issue.]

GLOSSOP.—The annual meeting of the East Cheshire Unitarian Sunday Schools Association was held on the 19th ult. Delegates were present from all the schools in the Union, with the exception of Stockport, including the Rev. H. E. Dowson, president (of Gee Cross), Mr. Woolley (Gee Cross), the Rev. H. S. Taylor, M.A. (Dukinfield), Mr. Brooks (Dukinfield), the Rev. Noah Green (Mottram), the Rev. R. H. Lambley, B.A. (Glossop), Mr. Slater, secretary (Hyde), and Mr. Henry Jackson, treasurer (Stalybridge). After tea the chair was taken by the Rev. H. E. Dowson. The usual business being transacted, the Rev. R. H. Lambley read a Paper on "Recreation as a factor in Sunday-school work." A discussion followed.

HALIFAX: NORTHGATE-END CHAPEL.—The first social evening for the season was on Thursday week; there was a large and representative attendance. Mr. and Mrs. Arthur Wilson, Miss Bentley and Miss Stansfield gave musical selections; the Guild made all the arrangements for the evening's amusements. The Rev. S. Farrington, of Manchester, an old friend of the congregation, was present; and Mr. Millson and Mr. Teal expressed the regret with which they viewed the fact of his departure from the North for Richmond. Mr. Millson spoke of Mr. Farrington as his most intimate friend amongst the ministers for eighteen years. The Rev. H. Rawlings, of Huddersfield, said a few words. A warm welcome was given to the Rev. Hubert Clarke, of Over Darwen, who has accepted the post of curate to the minister of the congregation. Mr. Clarke, who is a son of the Rev. Charles Clarke, of Birmingham, was educated at Manchester New College. The thirty-first annual tea party and entertainment of the Band of Hope was held on Saturday; there was a very large attendance. The report for the past year was submitted, and a programme of instrumental and vocal music, recitations, a dialogue and addresses made up the evening; the Rev. F. E. Millson in the chair.

HINCKLEY: RESIGNATION.—The *Hinckley Times* says many will regret to hear that the Rev. W. A. Clarke will shortly relinquish the pastorate here. A successful harvest thanksgiving was held on the 20th ult.

HULL: SUNDAY AFTERNOONS FOR THE PEOPLE.—The *Eastern Morning News* thus calls the attention of its readers to the new development of this movement:—"Mr. Perris intends, during this season, to hold his Sunday afternoon meetings in the Eastern quarter of Hull; and has for that purpose secured the commodious Ripon Hall for November 3 and succeeding Sundays. Considering the success which attended the meetings during the fourth and last season in the Kingston Hall, surprise may be felt at this change of scene; but in the West other meetings of a somewhat similar kind are now more common, and the need is more pressing elsewhere. The method of culture pursued by Mr. Perris and his coadjutors was distinctive; they had faith in the influence of noble literature and music, even when dissociated from formal religious worship and teaching. The system to be adopted will be the same; but in the new quarters, in order to adapt means to ends, some change in the order of procedure would seem to be required. Besides readings and music, addresses will be given with the object of linking matters of daily life and duty with religious hopes and aims.—An inaugural address is announced on the 'Growing Pains of Civilisation,' and we can only express the hope that the same spirit of seriousness may secure for the new series of meetings the close attention and interest which were such marked features of the old."

IDLE.—On Saturday evening, Oct. 12, the ladies connected with the above place of worship gave a tea in aid of the funds of the sewing class. After tea the Rev. A. Buckley, of Elland, gave a lecture on food. On Sunday, Oct. 27, the chapel anniversary services were held. The morning service was conducted by the Rev. A. Buckley, of Elland, and for the evening the Rev. H. Bodell Smith discoursed on "What must I do to be Saved?" Collections were made at the close of the services in aid of the chapel funds. Though the weather was unfavourable the attendance was satisfactory.

IPSWICH.—The largest congregation that has yet attended the musical services for the people were present at the Co-operative Hall and the Unitarian Chapel on Sunday. In the afternoon as many as three or four hundred had to be refused admittance to the Co-operative Hall, for want of space, and in the evening the chapel was crowded. The Rev. T. B. Broadrick preached on both occasions.

LILWYN-REYD-OWEN.—The postponed induction services of the Rev. W. J. Davies as minister of Lilwyn, Bwelch and Llandysul took place on Tuesday, Oct. 22. The morning service was held at Capel-y-Fadfa, when the Rev. W. Rees, of Rhydygwin, delivered a very impressive discourse. Subsequently the Rev. T. Thomas, Pantydefaid, gave the right hand of fellowship on behalf of the ministers of Cardiganshire; Captain Davies Brownhill did likewise on behalf of the congregation. After some remarks from Mr. J. Thomas Factory and Mr. J. R. Thomas, schoolmaster, the Rev. J. Davies, of Allt-y-placa gave a stirring address. Mr. Davies, the minister, thanked all for their kind wishes respecting himself, and stated that he would devote himself heart and soul to his work. The choir sang the "Hallelujah Chorus." In the afternoon the spacious Lilwyn Chapel was crowded. The Rev. J. Davies, of Allt-y-placa, introduced, and the Rev. W. James, B.A., delivered a most telling discourse. The Venerable Mr. Thomas followed. The United Unitarian Choir, consisting of four choirs, viz., Lilwyn, Pantydefaid, Bwelch and Llandysul, under the leadership of the Rev. W. J. Davies, rendered the "Hallelujah Chorus" in grand style. In the evening at Llandysul the Rev. J. Davies introduced, and the Rev. Professor Moore, B.A., followed. The latter gentleman gave an account of the visit of two missionaries to Wales in the year 1811. Mr. Davies, of Allt-y-placa, in a powerful sermon, enlarged upon what he believed to be the special work of every minister, viz., to preach Christ and Christ alone. The chapel was densely packed; still it was too small, for there was a large throng outside. The United Choir rendered Handel's Chorus once more. The four Unitarian students of Carmarthen College were present at Llandysul.

LONDON: BERMONDSEY.—On Sunday last sermons were delivered on behalf of the London District Unitarian Society, by Mr. Hahnemann Epps in the morning, and the Rev. G. Carter in the evening. The attendance at each service was materially affected by the unfavourable state of the weather. An audience of about 400 assembled on Monday evening at the first meeting of the "Fort-road Literary and Entertainment Society," when an optical lantern entertainment, with musical selections, was given. The meeting was opened with the singing of the Lord's Prayer by the choir, and closed with the singing

by the audience of the hymn "Abide with Me," the words being thrown on the screen. The readings were given by the minister of the church.

LONDON: DEPTFORD.—The singing class which Mrs. Timmins commenced some months since, and has kept on under her careful training, now numbers nearly fifty members. Three Sundays since the class began to give an anthem at each service, and will continue to do so the morning and evening services, while being a blessing to the members and their homes, where the sweet strains of the anthems are often heard on the days of the week. A successful soirée was held on the 30th ult.

MANCHESTER: MINISTRY TO THE POOR, WILLERT-STREET.—On Wednesday, Oct. 23, a concert was given to the members of the girls' club by several friends of Minton Church, including Mr. and Mrs. John Dendy, Mr. and Mrs. C. N. Higgin, Miss A. Leigh, Miss E. Leigh, Miss Broadbent, Miss Bayley, and Master G. Taylor. The chair was occupied by Mr. J. Dendy, jun. The mission-room was much too small for the numbers present, many having to stand all the evening. The members of the boys' club were also present. The Rev. B. Walter proposed a vote of thanks, and Mr. Dendy responded.

MANCHESTER: OLDHAM-ROAD.—The annual meeting of the members and friends of the congregation took place on Saturday evening last, Oct. 26. Nearly 100 sat down to tea, after which Mr. Sidney Fielding occupied the chair. Mr. Peter Turner read the quarterly and annual Reports. There had been steady and continuous progress during the year. The total collections showed an increase of £6 16s. 6½d., while subscriptions to the ministerial fund had also increased; but, owing to heavy current expenses, they were obliged to close the accounts for the year with a net deficit of £1 5s. 4d. The members had increased from 203 to 212. After the Treasurer (Mr. Robert Fielding) had referred to the financial position, votes of thanks were unanimously given to the various officers of the church for past services. An entertainment followed the conclusion of business. During the evening the minister (the Rev. W. G. Cadman) spoke a few cheerful words of hope and courage for the future. A "Boys' Club," and also a "Girls' Club" have recently been established here, and are worked by members of the Guild. A series of popular Sunday evening lectures is now being given by Mr. Cadman.

MANCHESTER: UPPER BROOK-STREET FREE CHURCH.—A farewell soirée to Mr. and Mrs. Farrington, on the occasion of their leaving Manchester for Richmond, Surrey, where Mr. Farrington has accepted an appointment, was given on the 28th ult. in the school, itself a lasting memorial of Mr. Farrington's ministry. The soirée was numerously attended, the Warden, E. Vansittart Neale, Esq., presiding. An address was read by the Secretary, Mr. Garnett, in which the following passages occur:—"We have recently, on the occasion of the formal announcement that your presence amongst us would soon come to an end, expressed our sense of the great value of the services which you, Mr. Farrington, during the seventeen years of your ministry, and you, Mrs. Farrington, have rendered. That it is a sincere grief to us to part from those whom experience has led us to see not only wise and large-hearted teachers, but warm and faithful friends, we do not attempt to conceal. We cannot but envy the congregation who, in another part of this country, will gather in the rare harvest of free thought, combined with deep devotional feeling, which it has been our privilege for many years to reap in Upper Brook-street. But you, sir, have taught us to see, in this Universe, not a blind manifestation of unfathomable forces engaged in a never-ending struggle; but the expression of a profound eternal will ever present to guide, to comfort, and to strengthen all who turn to it. We part from you consoled by the faith that what you have thus taught us will prove true to us in our own case. We trust that, while you will become a centre of the same elevating doctrines to other hearers, you will be gladdened by the knowledge that the seed sown during the last seventeen years in Upper Brook-street is springing up vigorously, and bearing the fruits which should follow when thought and devotion unite to strengthen and brighten the current of religious emotion." The address, which was accompanied by a testimonial of a purse of one-hundred guineas, was beautifully bound, and contained engravings of the church and schools, prepared by Messrs. Palmer and Howe. Mr. Farrington suitably acknowledged the presentation, and after a few words from Messrs. Renold, Simpson, and Woodhead, the meeting, which had been enlivened by music, was brought to a close by the singing of "Auld Lang Syne."

MOSSLEY.—On Tuesday last the chapel anniversary sermons were preached morning and evening by the Rev. A. Farquharson, of Oldham. In the afternoon the service was musical, with an address by Mr. J. N. Lawton. The collections amounted to £38 12s. 2d.

NEWCHURCH.—On the 19th ult. the Rev. W. R. Shanks preached on "Why do not Working Men go to Places of Worship?" A local paper discusses the subject, and gives extracts from his discourse.

NORTHAMPTON: APPOINTMENT.—The Rev. J. C. Street, of Belfast, has received and accepted a cordial invitation to the pulpit rendered vacant by the retirement of the Rev. F. Lawton. Mr. Street, who hopes to commence his ministry in Northampton at the beginning of the new year, has been for nearly nineteen years pastor of the Second Congregation, Belfast, and his influence has been widely felt in the town, where his removal will be felt as a great loss, not only to his congregation, but to the community.

NORWICH.—The second anniversary of the Rev. H. H. Snell's settlement as minister was celebrated on the 24th ult. at a meeting held in the schoolroom. A Report, given by Mr. W. Ladell, showed that a debt of £120 still remained on the church. Mr. W. H. Stevens, Secretary, expressed the thanks of the Committee to those who had helped to make the chapel the handsomest in Norwich. The Revs. W. Carey Walters and H. H. Snell gave addresses.

PUDSEY UNITARIAN CHURCH.—On Sunday last the anniversary services were held, when Mr. George Lucas, of Darlington, preached morning and evening, and the Pastor (Rev. H. Bodell Smith) in the afternoon. Though the day was unfortunate as regards the weather there were very good congregations, and the collections reached a larger sum than for several years past.

RAWTENSTALL: APPOINTMENT.—The Rev. R. E. Birks, of Banbury, has accepted an invitation to the pastorate, and will enter upon his duties here the first Sunday in December. An entertainment was successfully given on the 22nd ult., when Mr. John Cunliffe presided, and Miss H. A. Ingham, Mr. E. Whittaker, Miss L. Hoyle, and Miss A. A. Holden took part.

ROCHDALE.—The Rev. Thomas Carter, Rochdale, desires us to state that his reported resignation, which recently appeared in a Manchester paper, was made without his knowledge, and is at any rate premature.

SCARBOROUGH.—We note in the *Scarborough Mercury* that the Rev. S. Fletcher Williams has given an address on "Wealth, Want, and Work," to the Scarborough Liberal Club, when the room was crowded; and a Lecture on "Oliver Cromwell" to the Scarborough Literary and Debating Society, when there was a large attendance.

STALYBRIDGE.—The annual meeting of the Stalybridge Unitarian Sunday-school was held on Monday evening, Oct. 21. The chair was occupied by Mr. John Hitchen, one of the directors. The annual report which was read stated that there were 483 scholars and teachers on the school registers. At the Manchester District Sunday-school Association examinations held last April seventy-seven scholars obtained certificates, and in addition twenty-seven scholars became entitled to new or re-endorsed parchment certificates. The subjects studied were: "Physiology for Common Schools;" "Remarkable Women, an example for girls;" "An English Hero," "The Story of Richard Cobden," "The Story of Dr. Channing," "The Story of Theodore Parker," "The Method of Creation," "The Parables of Jesus from the Gospel according to Luke." The financial position of the school is satisfactory. The connected institutions are in a healthy condition. The school has a scholars' and teachers' free library, a penny bank, Band of Hope Society, dramatic society, mutual improvement society, cricket club, literary society, French class, shorthand class, and singing class. The teachers meet quarterly on Saturday evenings; after tea formal business is transacted and the attendance of the teachers read. The remainder of the evening is spent in a social manner.

STOCKTON.—The winter session of the Social Union in connection with this Church was inaugurated on Wednesday last by a lecture on "Macaulay," by the Rev. E. C. Bennett, minister. The lecture included choice illustrative selections from the essays, poems, and speeches, rendered in excellent style. A hearty vote of thanks was given to the lecturer.

WHITCHURCH, SALOP.—The Rev. G. E. Evans has addressed a letter to the editor of the local paper offering to lend books from his private library to men and youths of the town, "irrespective of Church, party, or sect;" and a long list is given of the principal books in the collection. We observe a complete set of Ruskin's works are included in the offer. There is no public library in the town. Well done, Mr. Evans!

YORKSHIRE UNITARIAN SUNDAY SCHOOL UNION.—The third Teachers' Conference in connection with this Union was held on Saturday last, in the Chapel Lane Schools, Bradford. The proceedings commenced with tea, attended by a large number of teachers and Sunday-school workers from Leeds, Huddersfield, Wakefield, Pudsey, and other places, in addition to those at Bradford. After tea the Conference was opened in the upper schoolroom. Mr. J. S. Mathers, of Leeds, presided, in the unavoidable absence of the President of the Union (the Rev. Charles Hargrove, M.A.). Mr. Councillor Silson, of Bradford, introduced the subject for conference—viz., "The Adjuncts of the Sunday-school." In the course of an interesting address Mr. Silson specially recommended the new "Essex Hall Hymn and Tune Book" to the notice of the teachers assembled. He spoke of the importance of mutual improvement societies, reading rooms, cricket and football clubs, and urged the importance of the connected institutions on the attention of the teachers generally. The discussion which followed was of an animated character, Mrs. Rawlings (Huddersfield), Mr. Oliver Newton (Bradford), the Revs. H. Bodell Smith, J. G. Slater, Jno. Fox, H. Rawlings, M.A., Messrs. F. Clayton, H. Wade, J. T. Kitchen, Heslop Woods, Westerman, A. Whitworth, Hewitt, and the Chairman taking part in it. Votes of thanks were passed to Mr. Silson, to the Bradford friends for their hospitality, and to the Chairman for presiding. At the close of the Conference there was an excellent entertainment. Successful as the previous conferences have been at Leeds and Wakefield, this was, if possible, more so in the interest aroused. A selection of class books published by the London Association was on view for inspection.

OBITUARY.

—O—

ALDERMAN T. JOLLY, J.P., BATH.

WE have to record the death, on the 18th ult., of this justly-respected citizen of Bath, whose name was widely known in connection with good works in the West country. Born in Winchester, in the year 1801, Mr. Thomas Jolly, after residing in early life at Margate, settled at Bath in the year 1832. He took a lively interest in local affairs from the first, and in 1838 became Town Councillor. In 1859 he was made Alderman, and was Mayor first in 1860, and again in 1868. In 1863 he was placed on the Commission of the Peace. He was for many years a valuable member of the Board of Guardians, the Charity Trustees, the United Hospital, King Edward's School, the Directors of the Theatre, the Directors of the Grand Pump Room Hotel, and St. Michael's Burial Board. Perhaps among the most praiseworthy things in his public life was the part he took in conjunction with the Rev. Charles Kemble in giving greater usefulness to St. John's Hospital, and the effort he made to render the new scheme for King Edward's School as beneficial as possible.

He was distinguished among employers for the interest he showed in the welfare of his employés. As a faithful and consistent supporter of Unitarianism in a city where it has to struggle against many prejudices, he deserves all honour from those who value liberalism in theology, and many friends can testify to his high worth as a worker in every good cause.

THE COMING WEEK.

It is proposed that a List of Meetings of Societies should be published each week. If Church Calendars and other notices were forwarded regularly it would be easy to arrange. Such a plan should not, however, be allowed to interfere with advertising.

BOLTON.—Sunday, Bank-street School Centenary.

LIVERPOOL.—Wednesday, Lecture by the Rev. R. A. Armstrong at "The Institute."

LONDON.—Thursday, Memorial Stone Laying at Highgate.

A MAGNIFICENT church has just been built by the Duke of Newcastle for the High Church party, at a cost of something like £50,000. The building was opened last week by a ceremonial in which the Bishops of Lincoln and Southwell took part, "attired," says a bewildered eye-witness, "in magnificent copes; that of the latter bore upon its back a richly executed picture of a Madonna and child. In the procession also were the processional crucifix, an incense bearer, six acolytes attired in scarlet cassocks, embroidered collars, and scarlet skull caps; also the banners of the Virgin and the Blessed Sacrament. Incense was frequently used in the service, the chief celebrant being attired in chasuble, alb, stole, girdle, and maniple. The host and chalice were elevated, the priests kneeling in adoration." Not *very* Protestant; but then, the High Church party do not wish to be known as other than Catholics.

Further particulars later.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

PEOPLES' SERVICES.

Arrangements are being made by this Association to hold a series of Twelve Services for the People in the Hulme Town Hall.

The Committee desire to offer to those citizens who do not ordinarily enter our Churches an opportunity of becoming acquainted with a form of religious truth free from Creeds, and seeking its only sanction in Communion with the Father.

The Committee hope that the members of the Free Churches in Manchester and the neighbourhood will accord to this effort such financial support as may enable it to be carried to a successful issue.

The amount needed is £120.

Subscriptions may be sent to the Treasurer.

(Signed),

JAMES R. BEARD, President.

A. E. PATERSON

JOHN McDOWELL } Honorary Secretaries.

GEO. WM. RAYNER WOOD, Treasurer,

Oct. 29.

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UNITARIAN MEETING HOUSE, OLDBURY.

RE-OPENING SERVICES, after extensive restorations, on MONDAY, Nov. 11th, 1889, when the Rev. J. EDWIN ODGERS, M.A., Principal of the Unitarian Home Missionary College, will preach at 7 P.M.; and on SUNDAY, Nov. 17th, when the Services will be conducted, in the Morning at 11, by the Rev. HENRY MCKEAN, Resident Minister; and in the Evening at 6.30 by the Rev. GEORGE ST. CLAIR, of Birmingham. A Collection at each service.

MONTHLY MEETING OF MINISTERS at 1 P.M. on MONDAY, Nov. 11th. Paper by the Rev. JAMES HALL on "The Educational Ideal—What?" Dinner at 3.30. Tea at 5.30.

HENRY MCKEAN, Hon. Sec.

AFTER this date the ADDRESS of the Rev. SILAS FARRINGTON is TUDOR COTTAGE, PARK-ROAD, RICHMOND, SURREY.

WANTED, by a respectable person, a situation as NURSE; can take a baby from the month and bring up by hand.—H. M., Essex Hall, Essex-street, Strand, W.C.

BANK-STREET SUNDAY SCHOOL, BOLTON.

The CENTENARY of the above School will be CELEBRATED on SATURDAY and SUNDAY, Nov. 2nd and 3rd.

On Saturday, November 2nd, a TEA-PARTY will be held in the School at 5 P.M., followed by a Meeting at 6.45.

On Sunday, November 3rd, SPECIAL SERVICES will be held in the School at 2.30, and in the Chapel at 6.30, to which old teachers are specially invited.

Tickets for the Tea Party may be had at the School, or at Mr. Kenyon's, Market-street. Price 6d.

The Committee have endeavoured as far as possible to communicate with each Old Teacher or Scholar, and should anyone not be communicated with, will they please accept this intimation?

THE INSTITUTE, 3, SANDON-TERRACE, LIVERPOOL.

A COURSE OF LECTURES on "FOUNDATIONS OF UNITARIAN BELIEF" will be given by the Rev. R. A. ARMSTRONG, B.A., on the following WEDNESDAY EVENINGS, at 8 o'clock:—

November 6.—Concerning God.

" 13.—Concerning Christ.

" 20.—Concerning Man and his Salvation.

" 27.—Concerning the Bible.

December 4.—Concerning Worship and the Churches.

These Lectures are freely open to all comers.

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E. L. M., Newcastle	...	0	10
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